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ABSTRACT

Papers presented at an April 1977 workshop assessing the growing interest in making local materials the subject of study in the humanities are provided. Section I contains three background papers: "The Local-Global Studies Paradox," by John Badgley; "Community History: The Roots of the Problem," by D'Ann Campbell; and "An Experiential Model of Learning," by Rhoada Wald. Section II includes 19 papers provided by individuals from George Washington University (GW) with comments on courses and programs in which they were involved. Primary emphasis is on GW experiments with field study, which is described as involving some combinations of "local studies" and "experiential education." (SPG)

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Local Studies and Experiential Learning

Relevance Revisited: Curriculum Development in the Humanities

No. IV

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Washington, D.C.

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RELEVANCE REVISITED: CURRICULUM DEVELOPMENT IN THE HUMANITIES

A SERIES OF REPORTS ON FOUR WORKSHOPS

CLARENCE C. MONDALE
GENERAL EDITOR

RELEVANCE REVISITED: CURRICULUM DEVELOPMENT IN THE HUMANITIES is a series of reports on four workshops held by the Division of Experimental Programs, George Washington University and supported by the National Endowment for the Humanities.

There are four numbers in the series:

No. I Service, Learning and Individual Development

No. II Administrative Strategies for Curriculum Change

No. III Humanists and Policy Studies

No. IV Local Studies and Experiential Education

Copies of each number are available free of charge from the Division of Experimental Programs, George Washington University, Washington, D. C. 20052. The supply is limited.

LOCAL STUDIES AND EXPERIENTIAL LEARNING

CLARENCE C. MONDALE, EDITOR

GEORGE WASHINGTON UNIVERSITY 1977

INTRODUCTION

Academic humanists, with considerable encouragement from the National Endowment for the Humanities (NEH), are beginning to entertain two unfamiliar ideas. The first is that they share interests among themselves that transcend departmental loyalties. The second is that their professional interests include concern for the directions of curriculum change and development in their home institutions--in the humanities and as the humanities relate to general education and to institutional mission. It is one thing to entertain the unfamiliar ideas. It is another to know what to do with them. We hope that this series of four reports, having to do with the practical implications of those ideas at conventional institutions of higher learning, may contribute to more informed discussion among colleagues sharing our concerns.

Over an eight-year period, the George Washington University, with the support of NEH, has been involved in a major program in institutional development in the humanities. The GW program emphasized "alternative" approaches to liberal education: field-study; work-study; issue-oriented courses; policy studies. The program attempted to make our curriculum more directly responsive to student interests and community needs. Over the years, a host of experimental courses and programs were launched, with interestingly mixed results. As of June 1977, NEH support for the GW program terminates. A small follow-up grant from NEH has made it possible for us to offer a series of four workshops on topics of particular concern to our program, as a means of reflecting upon our experiences in company with interested colleagues throughout this region of the country. That same grant provided for this series of reports.

The four workshops featured presentations by guests of national reputation and participation by educators from throughout this region and from GW. The first workshop addressed issues related to making work-placement part of liberal education. The second discussed a range of administrative strategies for effecting curricular change. The third reviewed attempts at GW and elsewhere to involve humanists in the study of public policy. The final workshop assessed the growing interest in making local materials the subject of study in the humanities.

The structure of these four reports reflects the structure of the workshops themselves. They were held at the Airlie Conference Center, Warrenton, Virginia. They lasted one day, beginning on Friday afternoon and concluding at noon on Saturday. They included plenary sessions devoted to presentations by our guest speakers, review of the GW activities in reference to short working papers developed by GW participants, and small-group discussion of general issues of interest to participants. Each of these reports includes papers by the guest speakers, the GW working papers and a summary of issues raised in the small-group discussions.

C.M.

PREFACE

This document reports on a workshop held in April 1977. The participants had in common an interest in what is now called "non-traditional" education. They came from conventionally structured colleges and universities. Most of them were academic humanists. (A list of participants and their institutional affiliations appears at the back of this report.) They hoped to discover unconventional means for bringing coursework in the humanities, broadly conceived, closer to the central interests of their students. One participant remarked that the workshop was unusual in that it brought together so many people who were "actively involved in fully living their professions as educators."

Much of the discussion was concerned with describing means for "outreach" from the academic discipline to what Professor Ganz calls the "givens" of student experience, as a means of reviving student interest in the discipline. D'Ann Campbell argued, on the basis of her experience at the Newberry Library, that an emphasis upon family and community history could at once address those "givens" and revive interest in history as an academic subject. Many participants talked of another kind of outreach, more related to general or liberal education than to academic discipline. Rhoada Wald, discussing her experience at Empire State College, says that education for "growth" must begin with the needs and interests of individual students. (Professor Judith Plotz, arguing that the study of literature must begin with "what is most real, most known" to the students, seems to agree in principle with Ms. Wald.) There was considerable discussion about the uses of field-study and contract learning for general education at conventional institutions. Finally, there were a good many who agreed with John Badgley that outreach was not the issue. What was most important to the humanities, Badgley argued, takes place outside the academies. One individual, in agreement with Badgley, suggested that professors at conventional institutions think in "maverick" terms of education and of career once they have paid their dues to the institution. Badgley described several individuals from the faculty at the University of Montana that were leading some such double life. He himself testified, on the basis of his experience at the Institute of the Rockies, that one could leave the university behind him, locate in the field, survive, and be the better for it.

The comments following the major presentations and the summary of small-group discussion are mine, based upon taped recordings of the workshop. I should be held responsible for any inaccuracies.

C.M.

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I. BACKGROUND PAPERS

The three "guest experts" were asked to submit brief background papers on the topic of the workshop. These papers were distributed to participants in advance of the workshop. The papers are here reproduced in edited form. Following each paper is a summary of what the author and workshop participants had to say about that paper.

THE LOCAL-GLOBAL STUDIES PARADOX

John Badgley*

I remember most wanting to be successful and to be at peace with myself; the contradiction escaped me. Growing up on the Bitter Root River, I cast notes in bottles supposed to reach the Pacific, maybe Japan. The river then gave me a personal peace, my quest for success led to a career involving global studies. I became a student of world politics, an Asian scholar and policy advisor, and a member of that tortured community lecturing about the truths of Southeast Asia while Vietnam tore us apart. I became successful and terribly anxious. Indeed, Soren Kierkegaard spoke to my problem in Fear and Trembling.

Woven into the fabric of that power trip, as a younger generation so aptly critiqued people like me, was another contradiction that nearly escaped me. In Japan, in Berkeley and Ithaca, in Burma and Thailand, and yes, here in our nation's capital, I found people who grew up as part of their local habitat and who would die within it: "the salt of the earth," "the little people," those who shared and loved what was near and dear and feared what was distant and strange. Steinbeck portrayed such people, the non-heroic, the provincial, the culture-locked everyman, casting a contemporary style on an early American trait. Invariably these kinds of people also captivated me and my research tended to be shaped by them; yet I believed myself to be a student of nations and of great global politics. As with most of my generation of political scientists, the world was my oyster, and so it remains for the Kissingers and Brzezinskis.

Eventually I came to recognize my personal dilemma as common to Americans. We eulogized Everyman from the beginning, in our literature and public life as well, and captured him in outsize murals like those in Cincinnati's railway station. How duplicative and stiff seemed the Soviet versions of our New Deal artists when I first came on them in Burma. From Jefferson and Andy Jackson to Truman and Jimmy Carter we boldly dreamt of the citizen next door legislating and governing successfully. But the American dream has been forever caught in a flaw; we would be a classless society while hell-bent on enjoying aristocratic privilege. Town and country estates, our suburban dream drawn from the vision of Monticello, was realized in a Levittown nightmare. Our values became warped by our very success. Economics came to mean simple greed, materialism, and mindless consumption. From mankind's ancient anxiety about survival we progressed to where nature seemed subdued and the great issues man-made, national, or global in scope. Bigness alone became a virtue for many, so much so that dissidents found meat in the simplistic slogan, "small is beautiful."

Nearly a decade ago, in this Airlie conference center, I met a man who shared this view of America. A Vermonter, a genuine academic

* President, Institute of the Rockies.

humanist, and a division director at the National Endowment for the Humanities (NEH), he also knew compassion. He lived his heritage and created an NEH policy within his Division that would have placed the humanities dead center in a thousand communities across this land. Another academic humanist, no doubt on his own power trip, soon canned the Vermonter to bring the NEH into focus on High Culture. In the seventies the Endowment became a patron of the Great Universities, and the not-so-great as well, but not a patron for the salt of the earth who were invited ad nauseam to listen to their uncommon scholarly brethren in a thousand forums and conferences. Strangely enough, few came. In time the question arose in Congress as to whether the NEH was merely another subsidy for universities. But perhaps I wander.

The madness that Kierkegaard feared, and more recent existentialists find within us, seemed elevated to public policy in the sixties. All of our authoritative institutions came under suspicion, the counterculture became a haven for more than we care to admit, in spirit if not in deed. Our most popular films and music of the last few years depict it. The liberal vision at the end of World War Two, whether seen in the United Nations, the American Presidency, or the wonder of television and automobiles, has realized its dark side. We have been too parochial for our power, too bound by our uncivilized past to realize our potential for humaneness within the global sphere. Our technology has outpaced our ethics, so we must race towards new techniques to capture the tender spirit of neighborhood, tribe, and region before they are smashed by gross standardization. To escape the madness, must we not rediscover the sanity of heritage, be it family, community, or nation? Wasn't that what so captured us during the Bicentennial celebrations? Maybe our humility can restrain us from continued profligacy. Maybe, as educators and legislators, we can find the human spirit where it resides, where we are and not where we would be.

Four years ago my wife and I took our own small step in that direction, leaving The Johns Hopkins University to establish the Institute of the Rockies in our native town Missoula. To quote from our current Prospectus:

> It is not quite like any other body in the country, for it is a new response to a rising and critical social need: inability of local and regional groups and institutions to respond in an informed fashion to escalating pressures from residents within and from the society at large. A people are no better than their leaders, and our leaders are no better than the knowledge and attitudes that shape their decisions. The Institute seeks to convey expert knowledge from the most authoritative sources, rapidly, to those within the citizenry who would seek to influence policy. It is an educational task, with a fundamental political objective, to keep democracy alive in the face of extreme adversity.

Through workshops, forums, films, publications, and an endless stream of phone calls the Institute has worked to preserve and enhance the quality of life in the Rocky Mountain region, particularly in Montana.

Much of what I have done under the Institute's auspices would make little sense to me without the global experience that preceded it; that is my personal paradox. Others surely would not need the years of language training and research on local politics abroad, the countless soft lectures by Buddhist monks, the clamor of Asian markets, and the possessive love of families in a half-dozen different cultures. Their various heritages taught me how little I learned of my own, and my witness to twenty years of American-supported warfare in Asia demonstrated how little most Americans understood the human condition. In foreign affairs during and after World War Two, we squandered our heritage of abundant goodwill and resources abroad just as we were doing at home. We acted on a world stage without the self-knowledge that is essential to any who would speak for others.

What do I mean by self-knowledge, and what would we do specifically within the Institute to "preserve and enhance the quality of life in the Rocky Mountain region"? Begin at our beginning, as a European people, who seized the land by abuse of treaties, by genocide, and by continuing deception in teaching our youth that our civilization was superior and therefore deserved to "rub out the Red Man." I am hard eyed enough to recognize the cruelties surrounding warfare among the Native Americans, especially the plains Indians who followed the buffalo. But they at least did not commit the hubris of obscuring their barbarities in pseudo-Christian pap. The bulk of adults in my region have little awareness of this dreary past, nor of the racism that still is acceptable in the guise of cultural chauvinism. Our abuses are common in human history; it is their magnitude and our self-deception that should be understood, as leaven to the pride we should properly feel for other achievements. In Montana alone we have seven reservations, each fraught with tension because of perceived inequities. The jurisdiction issue can only be settled by the courts, but peace can return only with a vastly improved education of whites and Indians alike as to what is honorable about respective pasts, and what must be atoned for in public policy. The problem is so severe that the Institute has yet to develop an approach acceptable to the several publics, despite considerable effort. We will keep trying.

Less burdened with violence but no less serious in our region, and locale, is environmental policy. The decline in our quality of life is perceptible as we raise our standard of living while destroying our habitat. The American and Canadian Rockies share with the Alps and Himalayas a rare majesty that belongs to all successive generations of mankind. I have no doubt that we can conserve the beauty of this region if we once understand its fragility. But our custom is to view this arid land with its shallow topsoil as rugged and tough, capable of withstanding outrageous demands by miners, farmers, recreationists, and industrialists. It cannot! The destruction of habitat proceeds apace, and always because of some higher principle--property rights, energy needs, famine, freedom. The litany of Constitutional rights used in the name of abusing nature is genuinely creative. How sad that such innovation is destroying our heritage.

The Institute has committed most of its resources thus far on the public involvement aspect of resource policy. Numerous environmental groups are at work in the legislatures of the western states and

Congress, but few sustained efforts at public education through policy discussion and research are under way. The NEH has been one of the few public bodies to support this critical kind of adult education, and could do much more. The Montana Committee for the Humanities has supported the Institute in public involvement in review of policy toward water and energy, which are ideal policy issues for humanists to discuss in terms of value priorities. We hope that the National Science Foundation, the new Energy Agency, and the Office of Education will be more responsive to the resource policy problems in the future.

The most rewarding feature of our activities thus far centers on the topic of this conference, learning the humanities through local experience. The Institute assisted in developing Missoula Tomorrow and its key project, Horizon House. Missoula Tomorrow was a forum series, involving long-time residents and academic humanists, intended "to bring a sense of our historical heritage closer to home, and to give us a better understanding of where we have come from, and whither we are going as a community." Horizon House is a community conservation information and activities center. These programs for me offered an avenue back into my homeland while carrying the intellectual baggage of a global career. The experience has not always been pleasant, for you cannot ever come home again once another culture has freed you. But a new home can be created on the site of the old, as countless civilizations have demonstrated. That has been the emotional experience of my family. The pain of ostracism, the isolation from loved people elsewhere whose understanding would relieve the tedium, the errors in judgement about people due to divergent trails followed over the decades since youth, the simple changes in communications that cause one to miss cues, the lapses in defined goals--these are not pleasant things to experience. While not one to contend that learning should be easy to be accepted, I often wish it were not so damn difficult.

Plato's allegory of the cave, the reality that shifted so painfully for those who had lived believing the shadows were substantive and missed the rich texture of life beyond the mouth of their entrance, does it relate to the danger of local studies? Is it possible to have both local and global studies sufficiently deep in comprehension to equip the student for life in the 21st Century? I feel we cannot survive much longer without that scope in public education. I find no great virtue in my own odyssey; it was expensive beyond belief for the American taxpayer. But in as many ways as we have humanists we can discover avenues for students to discover their own heritage and its relevance to the whole of mankind, and vice versa. What kind of educator would settle for less?

* * * * * * *

The plenary session on Mr. Badgley's presentation was devoted to further discussion of the assumptions underlying the work of the Institute of the Rockies, to some brief description of activities under way, and to comments by participants.

The Institute, Badgley said, was concerned with the same topic as the workshop. It was intended as a means of relating the humanities to experience and to intimacies of human community. He counseled that we should locate the center of value and choice in practical terms, not in the literature. Look to the humanities as practiced, ordinarily and every day, within the family, by the local bankers and lawyers, as evidenced in the quality of that ordinary life. The practice supplies the grounds for the literature. Some few academic humanists comprehend the unity between practice and the literature; most do not. Many people outside the academic humanities are practicing humanists. NEH mistakenly identifies the humanities with academic humanists. The creative craftsman should be considered a humanist. The captive of book-learning should not.

The Institute is concerned with adult education in critical areas of public policy. It goes to the people (the university has the people come to it). It brings in experts once a local group has defined an issue. We want to help those local groups, he said, stand up for themselves and argue their own cases. We find ourselves taking a radical and minority view of public policy, in the tradition of Thoreau and Muir. We are concerned that a just order be established equally respectful of the Indians and of the whites. We are very concerned that the whites learn from the Indians a proper respect for fragility of the natural environment.

Mr. Badgley said that he had been trained in the conventional way, and so was taught in the classroom the primacy of state, nation and world and the triviality of the near-at-hand. After the long odyssey described in his paper, he returned to his beginnings, to try to pass on what he felt he had learned and to come to terms with those beginnings. As a people, he said, we have had too much too soon. We try to live beyond our emotional and spiritual means. The Chinese and the American Indians knew better.

Badgley said that he had been pleasantly surprised by the kinds of allies he has found. He described in particular teachers at the University of Montana who have deliberately combined work at the University with work in the crafts and with support for Horizon House. He said that this combining of work for money with work for love was a new trend, to be found throughout the country.

The Institute has recently sponsored a forum on "The Energy Bind" and a Columbia River "watch." At the forum, the Institute brought together individuals and groups proficient in small-scale technologies, humanists and local citizens. The Institute is sponsoring a Columbia River watch as a means of educating residents of the river basin as to their interconnectedness and as to the value of their common possession. Groups all along the river will "watch" it in something of the way Thoreau watched Walden Pond. Perhaps the watch will lead to workshops and forums.

One workshop participant commented that the emphasis upon local studies might stem from a regressive impulse, narcissistic in nature.

Another participant said that popular excitement about Roots was an instance of massive regression. Others said that the interest in Roots and in local studies was much more complicated than that. The exchange on that issue was spirited. A participant commented that there was a seeming contradiction in Mr. Badgley's paper: people described as the "salt of the earth" on one page are represented as the agents of racial injustice on another. Mr. Badgley acknowledged the contradiction; he said that he hoped his kind of education could address it. Another participant asked if attention to local studies might be a disservice to the student, who was going on to work in the corporate state. Mr. Badgley said that that depended upon where you placed your bets. If you believed that the corporate state was on the decline, then his kind of local studies exactly suited the future need. Otherwise, of course, his was a losing cause.

COMMUNITY HISTORY: THE ROOTS OF THE PROBLEM

D'Ann Campbell*

Academic history in the United States is in trouble. Enrollments are slipping, the prestige of professors is declining, and their traditional subject-matter--grand issues and the doings of great men--has itself come under a cloud as the general public increasingly distrusts politicians, bureaucracies and government itself. Since the end of the Vietnam War fewer historians seem to take an active interest in public issues, even when the history itself is highly relevant. What historian, for example, has helped clarify national thinking on such disturbing issues as corruption in government, or the wisdom of a moralistic foreign policy? With Congress still struggling over the problems of reopening the history of the Kennedy and King assassinations, lawyers, not historians, involve themselves.

Yet popular interest in history has never been higher. The Bicentennial stimulated hundreds of projects in every state designed to rediscover the nation's heritage. Local historical societies are flourishing as never before. The tremendous response to the Roots television series qualifies as a major cultural event, and has spurred an enormous interest in family history on the part of Americans who have the education and the leisure to reflect on the past. Much of this fresh energy is being channeled into genealogy because historians have been laggard in their responsibility to educate the entire population.

Against this background The Newberry Library in Chicago has begun a series of large-scale programs to help revitalize the study of community and family history. These programs try to reach out to the general public, through high schools, libraries, historical societies, college teachers and young research-oriented historical scholars. Thanks to generous foundation help, particularly from the Education Division of the National Endowment for the Humanities, we are starting to have some impact.

The biggest problem faced by the layman who seeks a historical perspective on the local community is lack of training in the elementary techniques of historical research. He or she may have taken some history courses in college, certainly in high school. But whatever might be remembered is of little help, for those courses (unless taken very recently) inevitably provided a thoroughly digested set of names, dates and themes relating to national history, usually political history. A casual knowledge of Napoleon or Franklin Roosevelt is not likely to guide a person to a deeper appreciation of the family or the local community. Even worse, the layman who did take history courses and now wants to explore the past in an active way, rather than just by reading biographies of heroes, never learned elementary research techniques. The vast majority of Americans, I am afraid, get their knowledge of what

* Assistant Director and Research Associate, Family and Community History Center, The Newberry Library.

life was like in the past from television, movies or novels, few of which portray the past accurately. Here Roots can be faulted: as drama it was great; as history it was somewhere between Gone With the Wind and Bonnie and Clyde.

One reason for the popularity of genealogy is that the practitioners are always eager to help each other out in their research. Many people go into genealogy when they are really interested in family or community history, because they are unfamiliar with basic methods of discovering and interpreting richer sources, like local newspapers, archives and photographs. Going to a local library or historical society for help often is frustrating; librarians know about bibliographic controls, but rarely were exposed to research technique in library school. Local curators seldom have rigorous training. In the last few years the American Association for State and Local History has sponsored valuable intensive seminars for directors of small museums and historical societies. Their program is steadily upgrading the quality of museums, but does not address itself to broader problems of interpreting the past.

Two years ago, the Newberry, in cooperation with the Chicago Historical Society, began a program of Workshops in Community History. Thus far, some 200 librarians, historical society activists, authors and community leaders have completed a week-long program of intensive lectures, seminars and laboratory sessions. The workshops blend basics and broad issues. The broad issues are: What is a community? Why should it be studied? What interpretive framework is necessary? The program encompasses small-town America, big-city neighborhoods, and suburban growth. Lectures and readings deal with issues like social structure, economic activities, the changing role of government, and the nature of ethnic groups, all from a local perspective. The family is approached as the basic component of community study, and methods of family history are emphasized. Until this year there was no single textbook that treated American history from the perspective of the family and the local community in all its diversity. Happily, that gap has now been closed in outstanding fashion by the publication of Three Generations in 20th Century America: Family, Community and Nation (Dorsey Press, 1977, by John G. Clark, David M. Katzman, Richard D. McKinzie and Theodore A. Wilson.)

The Workshops provide the research techniques necessary for interested laymen to undertake valuable projects. Oral history--the necessary ingredient in all local and family studies--is explained at length, with due attention to its limitations. The participants immediately get to know one another, and to understand the problems and advantages of the approach, by interviewing each other the first day. Newspaper research is discussed--how to locate papers, what to look for, what topics the press did and did not cover. Census enumeration books--those wonderfully rich but difficult-to-use sources of information on virtually everyone--are considered at length. The use of photographs as historical evidence is emphasized, and attention is given to the discovery and use of maps and archives. Finally, the participants spend an afternoon looking at a complex community from the perspective of historical geography. They visit some of Chicago's commercial, industrial and

ethnic neighborhoods, to see for themselves how the historical development of transportation facilities, housing, and population pressures have interacted. The guides, two scholars who specialize in urban history, provide a unique educational experience. (The guide to the tour will be published next year in Chicago History.) The participants take home not only the skills necessary for their own projects, but also a broader perspective on the sources and methods of community history that can be communicated to others. Thus far, the Workshops have been limited to Midwesterners; this fall, a new series of workshops will seek a national clientele. Dr. Mark Friedberger, the program director, will edit a series of workbooks that will be useful throughout the country.

The status of state and community history teaching at the college level is another problem area in which the Newberry is active. At hundreds of schools across the country dedicated teachers have set up courses on state or local history. Invariably, they attract large enrollments; often they are the most popular courses the history department offers. Popular among students, that is, not among other professors. Academic history has always prided itself on its cosmopolitan world view and its difficult methods. A scholar who specializes in the diplomacy of the Hapsburgs, or John Marshall's constitutional ideas, or even the social history of a village in 16th century Italy exemplifies the traditional notion of what historians ought to do better than a person trying to write the history of San Jose. Slowly that is changing, but the low prestige of state and local history is another indicator of the aloofness of the academy.

The Newberry program in state and community history, begun this year, seeks to help remedy the problem. The historian of, say, South Dakota, has traditionally not been in touch with the historian of South Carolina, or even North Dakota. There are no associations, newsletters, journals or conventions that bring together the ideas and innovations that spontaneously have been developed across the country. The first solution, then, is a series of national conferences. The first, held at the Newberry in January, 1977, brought together 100 college teachers, scholars, archivists and librarians. Two dozen lectures, workshops and demonstrations gave the participants a rare chance to articulate their goals and exchange ideas. The whys and how of oral history, multi-media, museum and archival work, census projects and theoretical approaches received intensive scrutiny in the four-day program. To follow up the momentum generated at the conference, panels on new teaching approaches have been scheduled at a dozen major history conventions this year, and in several states plans are underway to replicate the national conference. Thanks to NEH funding, fifteen college teachers have come to the Newberry for periods of one to five months to develop their own curricular materials. Workbooks, readers, study guides and new scholarship will be the outcome.

One team of three historians who teach at widely separated eastern state colleges will come together at the Newberry to prepare demonstration curriculum units. The topics are "Ante-Bellum Reform in Upstate New York," "Modernization in Indiana County, Pennsylvania," "Hard Times (1929-1936) in Indiana County," "Using the Family Photo Album," and "Using Census Records." The modules will be tested in undergraduate

classes, written up and disseminated among historians anxious to introduce practical research procedures to their students. In using the inquiry approach, this resembles the Amherst Project for secondary school curriculum units (which also was headquartered at the Newberry.) However, instead of dealing with national issues that cannot be satisfactorily researched at most colleges, these modules take advantage of the elementary fact that the resources for community and family studies are available everywhere. That is, everywhere there are dedicated teachers willing to experiment with new approaches.

The Newberry's interest in local studies originated from problems in advanced scholarship. In the last decade in Europe and America, a "new social history" has been developed explicitly devoted to writing the history of neglected groups (ethnics, women, Indians, the old), and, indeed, entire populations. Since very few persons leave documentary remains of the sort most familiar to historians, new research techniques have been necessary. The Newberry has specialized in the development of quantitative methods for the historical analysis of demographic and statistical data. A summer training institute, begun in 1972, has provided the requisite statistical, computer, demographic and research design techniques to over 300 historians. (The Inter-University Consortium for Political and Social Research at Michigan began a similar program in 1968; it has close ties to the Newberry.)

Much of the new social history involves microscopic studies of families and communities. Indeed, thanks to this approach, colonial studies have been revolutionized in this decade. Since the methods of the new social history parallel closely the methods needed in local and community studies, cooperation was inevitable. With historians, even those of the most traditional cast, according high recognition to the dazzling achievements of the new social history, we can predict that some of the prestige will rub off at the college level. Indeed, at dozens of schools undergraduates are doing sophisticated, computer-based studies of social structure, mobility and family life that were inconceivable fifteen years ago. As more courses in social and community history diffuse among the country's colleges, and as their alumni take their places as professional, business and civic leaders, we can be confident that the informed audience for high quality history will grow, and that the nation's leaders will increasingly appreciate the complexity of the American heritage.

Other programs around the country are trying to reach a broader public. The American Association for State and Local History, for example, is sponsoring a bicentennial history of each state. About half of the books have appeared, with the remainder soon to come. Written by distinguished historians or authors, they present a popular interpretation of state history that is bound to quicken interest in the past. However, unless we have more hits like Roots, such books will appeal chiefly to persons whose interest in history was awakened in the schools, and there is considerable unwelcome evidence that history in the high schools is being replaced by unhistorical "social studies." However beneficial that trend may prove for economic and sociological literacy, there is a long-run danger that the general popular knowledge of the facts of the American heritage might begin to fade.

Efforts are underway to reverse, or at least neutralize, the trend. Teachers at thousands of schools, particularly junior high schools, are finding inspiration for student projects in the Foxfire books. In Ohio, a History Day program has attracted widespread attention. With the guidance of college historians, high school history teachers sponsor student projects. Contests at the school, city, district and state level win recognition for student efforts and encourage popular interest in history.

Along similar lines, Chicago is planning a Chicago History Fair. The model is the enormously successful science fair. We differ from the Ohio plan by an emphasis on family and neighborhood history. Training workshops for teachers will be held, along the lines of the Newberry's Community History Workshops, to show the teachers how to train their students in techniques like oral history and family autobiography. The cooperation of libraries, universities, historical societies and civic groups will provide further encouragement to students and teachers alike. Unlike science fairs, where the best projects display extraordinarily high intellectual skills, good History Fair projects will be possible for any student. The sophomore who can barely read, and who already resents compulsory education, can rediscover his family heritage with a tape recorder, a little patience, and some helpful guidance. Alex Haley explains how youth can "revolutionize" their own role within their families:

> I tell young people to go to the oldest member of their family and get as much oral history as possible. Many grandparents carry three or four generations of history in their heads but don't talk about it because they have been ignored. And when the young person starts doing this, the old are warmed to the cockles of their souls and will tell a grandchild everything they can muster. . . . It's a simple thing, but the existence of a written history gives the family something it never had before. There is an almost miraculous effect once it exists. (Time 2/14/77)

Similar success stories are repeated by every teacher who has sponsored a family autobiography. If the History Fair can reach into the ghetto, the ethnic neighborhoods, and affluent suburbs to give youth a sense of their own roots, and those of their peers, the projects will help overcome some of the bitterness and alienation between generations and races.

On a larger horizon, we can imagine what the future might be. If the laymen in their communities, college undergraduates and high school students actually learn to produce history, they will gain a fuller appreciation of themselves and their society. Friends, neighbors and relatives who follow the results will learn too. There is some hope in the future of the past.

* * * * * * *

In the plenary session devoted to her paper, Ms. Campbell described in more detail the program at the Newberry Library on Family and Community History. In general, she argued that the new social history supplied an interpretive framework within which the interests of the antiquarian and the genealogist became important to professional historians. The swell in popular enthusiasm for "roots" is dramatic. A recent public opinion poll reported that 29 percent of our population is "very interested" in studying their own ancestry, and that another 40 percent are "interested." There is a conjunction of interest between new directions in historical research and the popular enthusiasm for "roots." The Library program is doing what it can to help historians make the most of that fortunate circumstance.

The January 1977 conference made it clear that there is a dramatic increase in interest in local history on the part of professors and students. Traditionally local history at the college level has been given very low priority, and has been assigned to whoever would teach it. This in spite of the fact that 60 percent to 70 percent of the dissertations in history are on "local" subjects. The January conference attracted 250 applications. Teachers who participated in the conference (coming from 38 states) have since reported that enrollments in their local history courses have increased dramatically, often doubling or tripling. One hundred fifty applications are on file for the next conference.

The Library is concerned about upgrading skills at museums and among staff at county and state historical societies. It is determined to do something about the low status of history in the high schools. Attention to family and community history could become a vehicle for a revival in the teaching of history at that level. The Library conducts sessions for laymen in the Chicago area interested in becoming better amateur historians. The sessions are exciting and fruitful, and colleges could make the same kind of effort in adult education.

Historians at all levels need retraining in order to be competent to use the unconventional but widely accessible materials of the "new" local history: census data; city directories; photographs; local newspapers; and interviews. They also need to become familiar with the computer and with tape recording, videotaping, and other means of field-study. The program at the Library is attempting to lead the way.

AN EXPERIENTIAL MODEL OF LEARNING

Rhoada Wald*

If we ask what experiential education is, we might get several answers. Generally, experiential learning is defined as learning occurring outside the classroom. In this context, learning is accrued through work, community and life experiences, separate from, and often prior to, attendance at a college. Or experiential learning is perceived as work, internships, and special projects offered by an undergraduate institution, either in relation to a particular course or as an entity in itself. Cross-cultural experiences, professional internships, and special projects in the community illustrate this perspective.

Three historical antecedents may be relevant (Daley, 1974). In 1867, John Stuart Mill perceived education as whatever helps shape the human being. His recommendations for education included learning a foreign language by living in the culture of origin.

In 1876, the Johns Hopkins Medical School began to emphasize practical applications by having students perform autopsies. Dr. William Osler initiated the practice of student observation as he treated patients. Only a century ago, medical students were forced to learn without any practical application. Today, we take for granted practical experience or field work as part of professional training in medicine and related health sciences, and in teaching and social work.

Reflection on the development of experiential learning must, at some point, lead to John Dewey (Dewey, 1916, 1938). The key concept in Dewey's philosophy is experience. He perceived experience as the basis of all knowledge and purpose, involving continuous interaction with the physical and social environment. Inherent in Dewey's philosophy are concepts of activity and articulation of purpose, including experience with a changing world. Central to his philosophy are connections between subject matter and experience. Dewey believed that students must have a genuine situation or experience which leads to observation and defining and clarifying the question. Finally, opportunity must be provided for applying and testing ideas.

In this paper, a model of experiential learning will be approached in several ways. First, a contemporary theory of learning will be described which links experience to reflection, observation, theory-building and application. This model has implications for education within and outside the classroom. Second, illustrative materials will be introduced as a focus for reflecting on the model and its potential for learning. Finally, concepts and implications for the teaching-learning process will be discussed.

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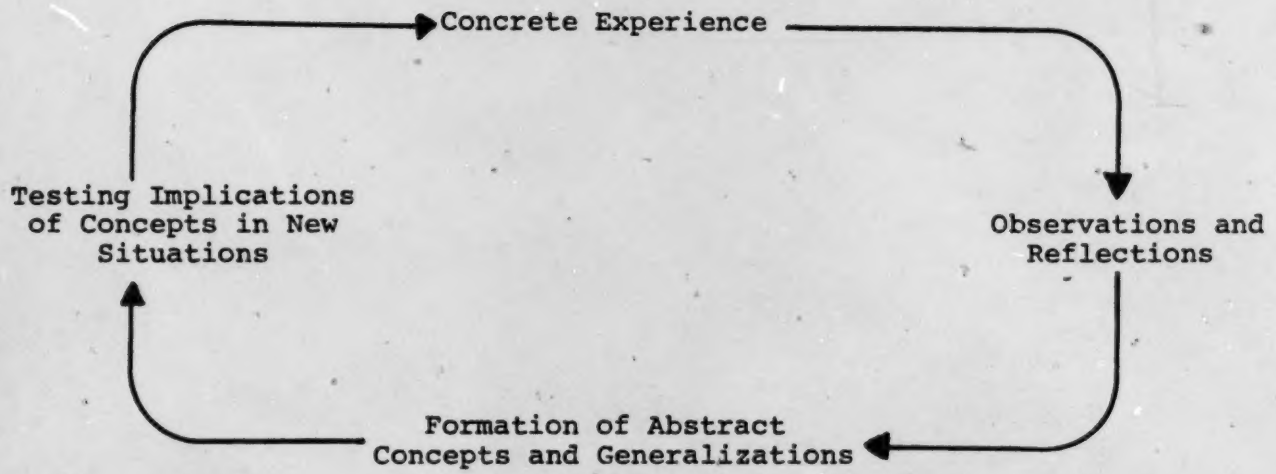
The Experiential-Learning Model

David Kolb (Kolb, Fry, 1975) has developed a model of experiential learning involving a four-stage cycle. "Immediate concrete experience is the basis for observation and reflection; observations are assimilated into a 'theory' from which new implications for action can be deduced."

Figure 1

THE EXPERIENTIAL LEARNING MODEL


Concrete Experience
Observations and Reflections
Formation of Abstract Concepts and Generalizations
Testing Implications of Concepts in New Situations

Concrete experience is direct personal experience involving feelings, sharing, emotional components, and risk-taking. The reflection/observation stage in the cycle provides opportunities to observe from different perspectives, explore skepticism, and reflect on experience. Abstract conceptualization employs rules of logic, model-building, and symbolic complexity. Finally, the experimentation phase of the cycle includes applying basic principles and testing theories.

With this model, the student is able to be involved totally. He or she has opportunities to reflect on personal experience, to induce abstractions from these experiences, and to apply these concepts to problem-solving, experimentation, and application. The process involves emotional involvement as well as analytical abilities. This model integrates cognitive with social-emotional dimensions. A new richness is presented for constructing the educational environment and the motivation of individual students may be enhanced. We can think about taking students through the entire cycle in order to expand the possibilities for learning and growth.

Much of education has been organized at the concrete-abstract level in which theories and bodies of knowledge are presented. The possibility of developing personal insight and growth in this environment is limited. What, however, would happen if we used the classroom as a base for experience--or at least to reflect on personal experience and social issues which would, in turn, lead to development of theories and abstractions as a point of departure for experimentation?

For example, how could this model relate to the study of literature? Can we use Macbeth to reflect on Watergate? Might we use Macbeth to reflect on our own feelings and drives for ambition and power? How can the literature be reorganized to integrate experience, reflection, abstraction and decision-making?

There is a course at New College, University of Alabama, entitled "Women in the South." The instructor is interested in providing experiences on the basis of which students analyze the image of the Southern woman, as well as their perception of self. The two central texts are The Southern Lady: From Pedestal to Politics by Ann Frost Scott, a history of middle- and upper-class women; and Hillbilly Women by Kathy Kahn, an oral history of Appalachian women. Students also read a range of biographies about women.

At the beginning of the semester, the student writes an autobiography focusing on socialization to the image of Southern women. Images are examined in relation to sex roles in the region and the influences of culture. Students also develop a biography of a woman outside the classroom, using an oral-history approach. The emphasis is on social history and oral history. Often, these women are introduced in class.

This course provides an interesting context for analyzing the model of experiential learning. All four elements of the cycle are present. Students use their own lives to reflect, through autobiography, on the influences of culture. Theories and concepts are developed and students have an opportunity to apply these concepts in the field. On another level, they are also experiencing the role of historian and developing new images with the individual selected for the biographies they write.

The experiential model suggests several additional implications. First, we can expand student learning abilities by introducing the entire learning cycle. Second, links between theory and personal experience on the one hand, and theory and application on the other, can be consciously orchestrated. Finally, we can match activity with preferred learning style. Anticipating that some students learn best when they build on personal experience, we can begin there. Other students may prefer to begin with theories or with a body of knowledge and then move to direct personal involvement. Finally, still others may prefer to observe in new settings or try out new roles, or learn best when they do so.

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* Course developed by Rose Gladney, Assistant Professor, Department of American Studies and New College, University of Alabama.

In this context, experiential learning is not confined to work or field projects, although they may be included. Rather, we can use the model to design an environment which will promote growth, the central element of experiential learning.

Applying the Experiential Model

Three college examples are included in this section. They were selected to illustrate different applications of the Kolb experiential model. They were also selected to illustrate different strategies for linking experience, reflection, theory-building and application or experimentation. Each does not include all elements of the model but begin and end at different phases of the cycle.

The first sample presents a special project emerging from a theoretical base. The second and third are highly personalized and emerge solely from a particular student's perspective--i.e., they begin with the student. The three together also represent interesting differences in disciplinary and interdisciplinary perspectives.

A brief description of each sample and the rationale for selection follows the case materials. The reader may have different responses and questions.

Consumer Economics: Applying Theory

This was a two-semester course stressing the consumer's role in the American economy, basic principles and theories of economics as they apply to consumer issues and problems, and the use of the field of consumer economics as a practical discipline for coping with personal financial problems. *

> Ms. V. planned to obtain a B.S. degree with a concentration in economics, and then go to graduate school. She hoped to use her knowledge of economics to counsel low-income women on their financial problems. Ms. V. intensively studied consumer economics, obtaining detailed knowledge of consumer principles, and how they relate specifically to the financial problems of women who have children but are not living with spouses.
>
> Learning activities included an extensive bibliography and correspondence with several organizations. She also attended meetings of a group interested in the problems of widows, divorcees, and married mothers. Individuals from this group evolved as case studies. Efforts were directed toward diagnosing the economic problems of each subject and developing some scheme whereby each person received practical advice and assistance in coping with problems.
>
> Learning outcomes from the special project were described as follows: Soon after she began attending the meetings, Ms. V.

*Materials developed by George Dawson, Dean, Long Island Regional Learning Center, Empire State College.

identified several women whose cases would be studied and who might be receptive to the kind of advice and help she could offer. She quickly established rapport with these women, earned their confidence and trust, and helped them to analyze their financial problems. At a great expenditure of time and effort, she explored possible avenues of assistance not only for the several cases in question but for the group as a whole. She interviewed a social worker to obtain information on how those entitled to welfare can apply. She obtained detailed data on the rights, responsibilities, and benefits of those on welfare. She examined specific cases of women on welfare, listing their sources of income and their obligations, including taxes.

Ms. V. was at least partially responsible for several practical projects designed to provide additional income to members of the group. These include arrangements to have women attend trade school, learn to make marketable products (flower arrangements), attend colleges or universities, and obtain civil service employment. Furthermore, Ms. V. provided specific advice and assistance to individuals on their personal financial problems. In summary, her impact on this group appears to have been profound, and her success in providing practical economic advice and guidance greatly exceeded the mentor's expectations.

The above example includes two elements of the learning cycle: concept development and application. Links between theory and application are continually reinforced. On another level, the special project represents the student's personal value system and interest in connecting social issues with professional preferences--economic counseling for low-income woman.

American Studies: Beginning With The Self

The following example is a learning contract from the Learning Contract Casebook, prepared by Thomas F. Clark, Director, Center for Individualized Education, Empire State College. Empire State College, State University of New York, is organized to provide individualized educational arrangements and uses the learning contract as the structure for organizing the academic program.

General Purpose

Ms. _____ is studying towards a B.A. degree with a concentration in American Studies. She wants to learn about this country--its social, political, economic, and religious forces; its myths; its history and its future--and she wants to understand her own place within American culture. She seeks to learn about the various influences of the culture upon her--institutional, scientific, technological, attitudinal/ideological. She wants in turn to develop and direct her own talents and interests in order to have some impact of her own upon this culture.

Specific Purposes (Statement by the Student)

My first contract will be a starting over in a new environment. I expect to gain a knowledge of cultural aspects of California and America itself: history, geography, politics, religion, sociology.

(Self definition)--My experiences in the western United States will challenge my ideas, knowledge and attitudes. This testing of my past and myself will cause revision and self-growth.

(Awareness)--Defining myself and understanding my own personal growth will help me to clarify my purposes and gain some directions.

The quality which I most hope to consider and develop is independence. I want to prove that: (1) I can take care of, provide for, think for myself, and (2) I want to feel what it's like to be on my own, without familiar people for a while. Two skills which I hope to develop and maintain are examination and reevaluation. New experiences will create many opportunities for reevaluation. New experiences will create many opportunities for these skills to flourish.

Learning Activities

The central learning activity of this contract will be the student's journal of exploration. In this journal, she will record, reflect upon, and eventually try to integrate the dynamics, the directions and the growth of her ideas and feelings about herself and her goals, and about California as an experience of American culture.

The following readings are intended to suggest various models for conceptualization--for observation, analysis, organization and articulation of the student's learning experiences. The purpose of these readings is for the student to begin to develop a critical perspective and methodology of her own to use in exploring American culture. In studying selections from each of the following categories, the student will consider questions such as these:

What models for observation and thought does this work/form provide?
What kinds of perception and awareness are predominant in this work/form?
What facets of experience is the writer able to express through this form?
How does the form shape the experience presented?
Theories of culture: What definitions and conceptual frameworks of culture does this writer provide? What

ideas and what kinds of data are central to this concept?

How and to what extent might this form/model be useful to me in analyzing, conceptualizing, organizing and articulating my own questions, problems, ideas, and experiences of California and of American culture in general?

Readings:

Travel Journals:

Henry David Thoreau	Cape Cod
Francis Parkman	Oregon Trail

Travel Fiction:

Homer	The Odyssey
Herman Melville	Typee
Jack Kerouac	On The Road
John Steinbeck	Travels With Charley
Judith Rosner	Any Moment I Can Split

Fiction about the California experience:

Gertrude Atherton	The Splendid, Idle Forties (historical)
	The Californians
Nathaniel West	The Day of the Locust
Thomas Pynchon	The Crying of Lot 49

Studies based on on-site observation:

James Agee	Let Us Now Praise Famous Men
Elliot Liebow	Talley's Corner
Sharon Curtin	Nobody Ever Died of Old Age
Emily Bowen	Return to Laughter

Cultural study concepts and methodology:

Berger & Luckmann	Social Construction of Reality
E. T. Hall	Hidden Dimension
Anthony Wallace	Culture and Personality
Robert Merton	On Theoretical Sociology
C. Wright Mills	Sociological Imagination; Power Elite
Leslie White	Science of Culture

California: its place in American culture:

Kevin Starr	Americans and the California Dream
Hale & Eisen	The California Dream
Michale Davie	California: The Vanishing Dream
Morgan	The California Syndrome
Robert Durrenberger	California: The Last Frontier

Methods and Criteria of Evaluation:

> The student will present her learnings from this contract in the following manner: She will write separate accounts of her experience in California, using each of the forms studied in this contract. Thus, she will be submitting a travel journal (or sample portions), a piece of on-the-road fiction, a story about California, an on-site observation and a series of essays (at least three) on California based upon some of the conceptual frameworks of culture study encountered in her readings.

It is apparent that the above educational experience began with the self, on several levels. The student is going forth to "experience" culture and, at the same time, examine her feelings, attitudes and perceptions of self. She will use the experience to reflect on both culture and her own development, to test ideas from literary, sociological and anthropological perspectives. This student will travel to an unfamiliar place to explore a new environment and herself in relation to that environment. Are students coming to college, and away from home for the first time, not grappling with the same questions and issues? If so, what flexible arrangements can be designed for individuals to examine personal experience and reactions to that experience?

Philosophy: A Moral Dilemma

Mr. G _____ is cerebral palsied. He persisted in his education through a great deal of determination and an ingenious use of resources. An overview of his general purposes and academic program comprise the third and final illustration of the experiential model of learning.

Reasons for pursuing a college education are stated eloquently by the student.

> As a handicapped person, I have had enough determination and motivation to overcome many obstacles. Since my disability did not permit me to achieve usual formal education in a normal school, most of my education has come from an intense private drive to read and learn from tutoring when possible.
>
> My plans are to assist other handicapped persons and it is toward this end that I wish to attain a B.S. in Human Services from Empire State College. I wish to place special emphasis in my research and study on psycho-social influences of self and body-image as they relate to the ability to learn.
>
> Initial studies consisted of an examination of self-concept of the handicapped and how people face their handicaps. He was interested in the following: (1) identifying and clarifying how different families cope with handicap, (2) exploring society's influences and attitudes toward the handicapped, (3) exploring work roles of handicapped college graduates, and (4) working directly with handicapped people in a variety of settings. In addition to an extensive reading list, the student designed and organized a referral service

for the handicapped, served on the "Handicapped Action Line," worked in a recreation program for exceptional children, and assisted an instructor in the business department at a local college in a course for handicapped adults. Materials submitted included an autobiography, a case study, and an essay based on readings and work experience.

The materials were impressive. He described his learning, ". . . that there are certain attributes in the handicapped person and his background that can enhance the development of success. The successful handicapped person has talent, a challenging attitude, a competitive spirit, a constant driving will to win."

In a subsequent academic experience, Mr. G. indicated interest in philosophy. His education is being paid for by a social service agency and he articulated some difficulties in working with this agency. He used this experience to study philosophy and the ramifications of his dilemma.

The course is an introduction to philosophy, and in particular to philosophical questions about personal values. Readings include: A Preface to Philosophy by Mark Woodhouse, a brief introduction to philosophical methods and terminology. Exercises on the difference between empirical and philosophical issues, the method of counter examples, and the evaluation of arguments will be completed.

The student will also read Reason and Morals by John Wilson, an introduction to moral philosophy and the following articles by Lawrence Kohlberg and his associates: "Moral Development," "The Implications of Moral Stages for Problems in Sex Education," "The Adolescent as a Philosopher: The Discovery of the Self in a Postconventional World."

Evaluation activity consists of an essay analyzing a moral problem. The paper is to address the problem, but not come to any final conclusion. Evaluation is based on the following questions: Has the student learned to use the methods of the Woodhouse book? Is he able to distinguish between moral and non-moral aspects of a problem? Does he go beyond announcing a moral decision to analyze the possible reasons for or against the decision?

In this case, the student began with reflection. He reflected on his own values, self-concept and attitudes about being handicapped. Reflective activities led to the development of concepts regarding the dynamics of the handicapped person's self-esteem; he then tested these ideas out in the field. In addition, experiential learning contributed to his moral and ethical development and perception of social issues.

Materials developed by Neil Gallagher, Mentor, Long Island Regional Learning Center, Empire State College.

The philosophy mentor helped him apply philosophical concepts of abstraction and care with language to analyze and reflect on a personal dilemma. He actually engaged in the "doing" of philosophy. What more can be asked of experiential learning?

Conclusion

The central purpose of this paper is to present a model of experiential learning as a point of departure for our dialogue. What, then, can we say in conclusion? A basic assumption of the frame of reference outlined in this paper is that education is more than the transmission of knowledge, facts or a chronology of the past. Kolb's experiential learning model is a four-phase cycle consisting of experience, reflection/observation, formation of concepts and application. A key objective of education is to use experience to stimulate reflection on values, attitudes and ideas emerging from that experience, to stimulate new conceptualizations, theories, and abstractions which, in turn, lead to the testing of those theories in diverse ways.

What are the implications of this model? The first implication relates to organization of class and curriculum. The model suggests that, if we are truly to think about experiential learning, we must also consider individualizing the educational experience. Individualized education suggests flexibility in relation to course objectives, activities for pursuing those objectives, settings, resources and outcomes. Students can combine the experiential model with issues of purpose, outcome, learning activity, evidence of learning and criteria for evaluation.

Any one of the above elements can be individualized. Individually designed learning projects may be a useful beginning strategy for putting the model into action. Students could individually, or in small groups, identify preferences in relation to learning activities without judging one or another activity. A special community project is as legitimate as a term paper. Reflection on life experience is as productive as research in the library. Or students could develop educational plans addressing all elements of the experiential learning cycle--experience, reflection, conceptualization, application--in relation to the design of learning activities. If students are involved in creating such plans, either individually or in small groups, responsibilities are clarified and there is room for much creativity.

The second implication relates to conceptions of faculty role. Implementing the experiential model leads to new faculty roles. In addition to the traditional role of teacher as authority in a field of knowledge, the faculty member needs to recruit resources, link students to other students, serve as facilitator and bring to bear new methods and criteria for evaluation (Clark, 1976). There is still room for subject-matter authority but it is the use to which it is extended that changes.

In conclusion, experiential learning refers to the "living through of an event or series of events leading to changes in values, judgement, knowledge and skills" (Chickering, 1976). The key issue is not whether the education takes place in the classroom or the community, but rather

whether the learning integrates experience with abstraction. Adopting the model and leading students to relate their preferences provides an environment in which the individual student can begin to think about personal meaning and social responsibility. The student can bring to the educational scene issues and questions relevant to the existential dilemmas we all face and need to resolve, and which are most often resolved in the dormitory rather than the classroom.

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Ms. Wald devoted the plenary session on her presentation to more detailed description of education at Empire State College. She prefaced that description by saying that her central concern was growth, by the student and by the teacher. The great virtue of education at the College was that it effectively reinforced openness, exploration and growth. Teachers there worked with a much more complex model of education than

did professors at a conventional institution. The entire cycle of learning (as described by Kolb) was taken into account in determining what constituted credits and degrees.

The College is decentralized. It has learning centers throughout the state of New York. The faculty is made up of mentors. They are not identified by academic discipline. The mentors contract with and counsel students on a one-on-one basis. They usually meet with any given student at least once every two weeks. The College does not follow the conventional academic calendar. Students enroll and graduate month by month. The College has a very minimal physical plant and no library.

Entering students can earn credit on the basis of previous learning experience. A lady who has worked with a tenant council can argue for credit for what she has learned about local politics. A man who has taught automobile mechanics can ask for credit for what he has learned about vocational counseling and teaching. Applications by students for credit by experience are to include an essay making a case for granting credit, to which are attached supporting documents. The application must be approved by the faculty and by the central administration.

Once students are enrolled, credits are earned by means of contracts. The contracts begin with the individual student. What the student wants from education is likely to differ with age, maturity, work and life experience, motivation and short-term and long-term objectives.

The approach to learning can be disciplinary, interdisciplinary, problem-oriented, thematic or professional-vocational. A mentor may subcontract parts of the learning contract to an appropriate specialist. Conventional classroom courses at other institutions may be included as part of the contract.

A degree program is expected to include provision for a balance between specialized and general education. The balance can be achieved within single contracts interrelating specialized and general concerns; or it can be achieved by means of entirely discrete contracts, some for purposes of general education and some for specialized study.

Empire State has learned a lot about how to make the individual experience the framework for learning. This workshop has been preoccupied with a related issue, that of how to introduce the students to unfamiliar experiences. None of us yet know how to provide students with some equivalent to a primary experience very different from their own. For example, how do you teach middle class students what it is like to be poor? Or contemporary students what it is like to have lived through a war? Finally, none of us knows how to bring education closer to central issues of value and choice, e.g., the meaning of adulthood; the foundations of commitment and community.

II. THE GW EXPERIENCE

One objective of the workshop was to make colleagues from other institutions aware of what we had done under the grant from the National Endowment for the Humanities. As a means of self-description and self-evaluation, we asked individuals from the university to comment upon courses and programs in which they had been involved. Those self-descriptions (each of two pages in length) were distributed to participants in advance of the workshop, along with the background papers. This section of the report reproduces those descriptions as they were distributed to participants.

The first paper supplies a general introduction to our experiments with field-study. Our field-study courses always involve some combination of "local studies" and "experiential education." The papers by Roderick S. French and Jefferson B. Kellogg comment upon the course on "Washington, D. C., Culture and Politics," a course in local study designed for freshman students and transfers. French also comments upon the GW-Monograph Series and the annual conferences on Washington, D. C., history. Paul Poppen taught our sophomore field-study course on "Individuality and Community," a course that involved team-teaching by humanists and social scientists. James Burke and Michael Temple were students in that course. Professor Plotz taught a course on "Romantic Visions of Childhood: Educational Theory, Practice and Fantasy from Rousseau to Mill," and presents excerpts from student journals as a means of describing how that course worked. Professor Ganz reflects upon his attempts, as a teacher of literature, to take into account the "givens" that the student and the professor bring with them to the classroom. Professor Brenner, drawing upon her experience with museum education, has some hope that certain kinds of field experience might get students interested in classroom work. Sherwin Greene, a professor of urban planning, and Ruth Wallace, a professor of sociology, are convinced of the value of field-study for their courses. Shirley Barnett, in Spanish, agrees that there are advantages to field-study, but concludes that the logistical problems of planning and supervision require too much faculty time. Prof. A. E. Claeyssens reviews his interesting course on "The Creative Process," a field-study course in the arts. Marshall W. Davies gives an overview of our Service-Learning Program. Service-learning, as Professor Yezer comments, is similar to but different from field-study, and each has its defects and virtues. Gregory H. Williams and Stephen Burks describe service-learning (i.e., work-study, internship) courses, one in law and one in urban affairs. Kim McCarthy and Pamela Lawrence are students who have taken both field-study and service-learning courses, and have worked as student assistants in our sophomore field-study course. They reflect upon their considerable experience.

The papers in combination should give the reader some sense of the range of our activities. The first session of small-group discussion was devoted to the subjects of those papers and to discussion of related GW activity under the grant.

COMMUNITY AS CLASSROOM: THE USES OF FIELD-STUDY

Clarence C. Mondale*

The first of our experimental courses, begun under the initial NEH planning grant in 1969, was a sophomore-level field-study course. It has been followed by what is now a considerable array of such courses. We now differentiate field-study courses from work-study courses and from field-oriented research, although each type shares traits with the others. The focus of the work-study course is the work placement of the student; the focus of field-oriented research is, of course, application of theory; the focus of the field-study course is the necessary tension between academic analysis and (to use a sociological term) the world of "action." Our field-study offerings are directed at the liberal arts undergraduate. A range of fundamental student motivations comes into play in the field-study course that is systematically disregarded in traditional classroom instruction. A student in a relatively strange environment learns about himself as he learns about others. He finds unanticipated personal and vocational interests interrelating with topics of study. Student support for this kind of course has been and remains high. Faculty support, after a slow start, continues to grow.

Our emphasis has been upon a kind of value-oriented field-study course. Ideally, such a course conforms to the following pattern: It concentrates upon contemporary issues of value and choice facing citizens and the public order. The issues selected should be of lively interest to two or more academic departments, with the clear potential for useful field-study projects. The function of the disciplines is that of defining and sharpening the questions implicit in the issues rather than supplying some overarching conceptual framework. We see field-study as a means of giving three dimensions, in real time, to the study of the issues. We try to combine technical competencies with qualitative analysis. We try to involve practitioners in the field as class resources and as course planners. Further, the issues are defined in such a way as to touch the vital interests of the students, as individuals and citizens as well as candidates for a degree. We look for variety of points of view and background among students, as an important academic resource. The structuring of the course begins (ideally) with an extensive planning process, among interested faculty, students, and off-campus practitioners. Out of that process develops a selection of the issue(s) to be examined; an assemblage of resources, on campus and off; and a course plan combining readings and lectures with small-group field study. We speak of "experimental humanities," a barbarous phrase found necessary to begin to convey our meaning.

The initial sophomore field-study course was sponsored by a Program in Experimental Humanities. There was no assumption that such

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* Director of the Division of Experiemental Programs and Professor of American Civilization. This paper appeared in a slightly amended form in A New Direction for the Urban University (GWU, 1975).

sponsorship was long-term. It was a necessary expedient, given the lack of alternative sponsors. The course was taught by me and by Professor Roderick S. French, then and since my associate in NEH-funded activities. We wanted to interrelate the concerns of the humanities with those of the social sciences, with continuous and concrete reference to the city of Washington. The primary question posed by the course was that of how the process of urbanization had affected the values Americans attach to "individuality" and to "community." Since 1970, the course has been team-taught by professors from the humanities and from the social sciences. We have devised staggered terms, so that one of the pair has the experience of the previous year behind him as help in planning the next year's course. Professors of anthropology, religion, English, sociology, psychology, economics and American civilization have participated as faculty. In each case, we have purchased released time, for two years, from the home departments.

One of a set of field-study courses provided for in our proposal to NEH for an institutional development grant is entitled "Washington Culture and Politics." Here, again, the Program in Experimental Humanities sponsors the course. Professor French acts as coordinator, and professors from throughout the university contribute varying amounts of time on an overload basis. Crucial to the idea of the course is the employment of experts from the community as adjunct faculty. A graduate and several undergraduate assistants take delegated responsibility for field-study projects and for small-group discussions. Major topics of study include black social history; city planning; the struggle for self-government; the courts and the practice of law; and literature, broadcasting and theatre. The emphasis of the course is upon the "vernacular" rather than the "federal" city. Many of our freshmen and transfer students come to GW because it is in Washington, and yet our lower-level courses do little systematically to orient students to the city and to the academic departments of the university that make study of the city a principal concern. The large-enrollment course is designed to respond to that student need.

A first-year faculty conference of humanists and social scientists led to plans for a Summer 1971 Urban Ecology Workshop. A planning group of faculty, students and community environmental leaders selected five local issues for extended field-study. The leader of an Anacostia-based environmental project participated in the planning and giving of the workshop, and stipends were made available so that employees of that project could take the course. Out of that experience developed plans for a new large-enrollment course on "Environmental Issues," cosponsored by the departments of biology and geography and by experimental humanities, and taught by a team of three professors. A further outcome was the development of a small undergraduate major in environmental studies.

A Summer 1972 course focused upon the quality of social services delivered to the inner-city Spanish-speaking community. It followed the model of the Urban Ecology Workshop. During that same summer, a professor of Spanish began planning for a new course in "Spanish Composition and Conversation" incorporating field-study into what had formerly been a traditional classroom course. That course was for some time adopted by the department of Romance languages as a regular offering.

The departments of art and journalism, with support from the Division of Experimental Programs, introduced a course in documentary photography. Grant funds were used to construct and equip photographic laboratory facilities needed for that course and crucial to the development of related courses. An award-winning black photographer taught the course the first time it was offered, emphasizing the visual aspects of life in Washington's communities of poverty. Student photographs became part of an exhibit at the National Collection of Fine Arts and at Goddard College. The course is now funded entirely by the sponsoring departments.

Prior to the NEH grant, there had been no concerted effort to stimulate interest at GW in oral history. A workshop in oral history was introduced in Fall 1972, taught on a volunteer basis by professors of anthropology, history and American civilization. It has been reoffered, on the same basis, in succeeding years. GW faculty and students are now participating in a city-wide oral history project for the upcoming bicentennial celebration. A summer course on the history of Washington, first offered in 1974, included a unit on oral history. In conjunction with that course, a noncredit workshop offered training to community residents engaged in local oral history projects.

Courses in value-oriented field-study as first introduced concentrated upon urban and poverty affairs. Course designs thus developed have admitted of much broader application.

Field-study of the "federal" city is the focus for a new small-enrollment, dormitory-based course in "The Contemporary Political Imagination." The course was jointly developed by the Dean of Students, the department of political science and the Program in Experimental Humanities. Thirty entering freshmen enroll for six credits in each of the two semesters of their freshman year. The course is issue-oriented, employing readings, case-studies, short-term work placements, and field-based research. Guest speakers actually involved in the cases being studied present a vivid sense of the richness, diversity and ambiguity of actual political behavior. During its first offering, a special arrangement allowed all of the students in the class to participate in a project monitoring campaign finances. The fact that the students are housed together on a single floor with a common academic concern surely deepens and intensifies the learning experience. By all accounts, the course is remarkably successful. A single instructor, jointly recruited by the three principal participants and appointed by the department of political science, teaches the course.

Our most ambitious effort in value-oriented field-study is an annual "Conference on Policy Studies and the Humanities." The course design is intricate. It involves joint planning among students, faculty and agency representatives. Forty selected advanced undergraduates enroll for three or six hours of credit. The subject of the Conference changed during each of the last three years of the NEH grant. The course is expensive to give, and is intended as a means of involving new faculty members, and particularly faculty in the professional schools, in our program of curricular experiment and development. The first Conference, in Spring 1973, was at best a mixed success. It was coordinated by a professor of pharmacology and took as its topic "The Social

Control of Drug Use." The course design, however interesting in the abstract, introduced unprecedented problems in logistics and administration. In planning for Spring 1974 we began with a scaled-down course design, taking as our topic issues related to freedom of information. Professors from our law school participated in the planning and contributed to a series of lectures. Field-study projects concentrated upon the press and the courts; information flow among the branches of government and to the public; and the development (or lack thereof) of cable television. At a small final convocation, invited experts reviewed student suggestions as to needed policy changes. Partly as an outgrowth of planning for the conference, we are now offering a course intended to orient liberal arts undergraduates to the practical workings of our legal systems. The course is to be taught by a senior professor from our law school, and is to be sponsored during a trial year by Experimental Humanities. The course plan calls for student field-study and for joint involvement between faculty in the law school and faculty in arts and sciences.

Other value-oriented field-study courses, more directly the concern of the NEH grant, deserve brief mention. In Fall 1972, professors of engineering, political science and chemistry cooperated in giving a course in "The Computer and Society." A promising start was made in organizing field-study projects drawing upon the wealth of computer-related activities, in both the public and private sectors, in the metropolitan area. The course was successful, but we have yet to secure commitments for its long-term sponsorship, and so it has not been reoffered. A course on "The United States and Japan," first offered in Spring 1974, was aimed at selected lower-level undergraduates. It was intended as a start in making available to those students some of Washington's unique resources for international studies. That course was planned in partnership with our School of Public and International Affairs.

One of the general objectives set by President Lloyd H. Elliott for the use of grant funds was that of initiating our liberal arts students, at first-hand and for credit, into the actualities of the contemporary city. The present array of field-study courses (many not described above) forwards that objective. Education in the liberal arts tends to neglect the near-at-hand. Student field-study can make accessible the materials for intercultural, interracial, interclass and interpersonal studies supplied in abundance by any major urban complex. We have learned to value the necessary tension between the valid counterclaims of disciplinary training, on the one hand, and citizen training, on the other. We see that tension as essential to the success of our value-oriented field-study courses, as a means of assuring seriousness of purpose. We think the same tension can forward important departmental interests. Faculty involved in those courses often bring back to their departments a new concern for means to enliven teaching within the disciplines; a new sense of interests shared among disciplines; and a new set of questions as to what departmental courses serve what academic ends.

In this highly compressed discussion of certain of our field-study courses, the reader can glimpse something of the range of topics addressed and the variety of administrative and sponsoring strategies

employed in furthering faculty and departmental involvement in grant-related activities. Our courses had first to prove their worth. They had then to find sponsors and a long-term home.

WHERE IS CONNECTICUT AVENUE?

Roderick S. French*

A faculty member who had taught for some years in one of our social science departments was preparing to leave the area to take up another position. He lived, as do many of our teachers and administrators, across the river in one of the Virginia suburbs. In connection with his departure, he had to take care of some business in downtown Washington. He asked one of his colleagues where such and such a firm or agency was located. He was informed that it was near a certain intersection on Connecticut Avenue. After a reflective pause, he asked, "Where is Connecticut Avenue?"

This story can stand, with very little risk of exaggeration, as a symbol of the state of the knowledge of the city of Washington possessed by most members of the university community only a few years ago. Many of my colleagues, including no doubt the figure in this story, had expert knowledge of one or more facets of the federal government. They were, with few exceptions, equally ignorant of the city which houses and sustains that federal establishment. This was true at two levels: (1) as citizens in terms of the basic culture and politics of the community, and (2) as academics in terms of the application of their specialties to the appropriate facet of local life. (But be aware that GW faculty are not atypical of professional people in the metropolitan area. It was for this and related reasons that an important publication of the League of Women Voters dealing with the Home Rule movement was entitled Tale of Two Cities.)

Our situation was aggravated by a number of factors, some characteristic of all colleges and universities, some local. George Washington University is unfortunately heir of a claim to title to the abortive dream of the father of our country that there should be in the city which bears his name a great national university. The desire to claim that inheritance seemed to entail neglect of equal consideration of what it might mean to be a great local university. This academic orientation was of course reinforced by cultural and sociological factors. It is telling in this connection that the only comprehensive, book-length study of the history of the black community in Washington was called The Secret City.

It must also be said that the scholarly neglect of Washington has been a national phenomenon and has been characteristic of all

* Coordinator, Humanities Development Program, Division of Experimental Programs and Associate Professor of Philosophy.

disciplines. (As well as of poetry and fiction.) Far more significant research and writing has been done in Boston, New York, Philadelphia or Chicago than on the nation's capital. This became painfully clear to us when we were preparing the first Experimental Humanities field-study course offered in the 1969 fall semester. As far as resources were concerned, it was easier to sit here and teach a course on Chicago than to teach a course on Washington.

Before coming to a description of a major curricular effort in Washington studies, I can briefly indicate two strategies employed to attack the problem of scholarly neglect. A) In January 1974 we held the first annual Conference on Washington, D. C., Historical Studies. The meeting is cosponsored by the local Columbia Historical Society. These two-day sessions have become an annual event attended by between two and three hundred people. They have provided a meeting ground for professional and amateur historians of the city. They have inspired a comparable enterprise in Baltimore. B) Toward the end of 1974 we obtained a small grant from the Meyer Foundation which enabled us to launch a series of monographs under the general title, GW Washington Studies. The focus of the series is on Washington as an urban center. Authors must be either GW faculty or students. This series has succeeded in three ways: contributing to the scholarship available on Washington, identifying GW as a center of Washington studies, and in providing an incentive to our own faculty and graduate students to make the city a focus of their research. Six numbers have been published to date.

Our original proposal to NEH outlined the concept of an All-University Course on Washington, D. C., Culture and Politics. This class was intended primarily for freshmen and transfer students. It was designed to be simultaneously an academic orientation to the city and an introduction to all of the disciplines at GW through which students might pursue interests in urban studies. The original plan placed a heavy emphasis on field-study experiences. The course has now been given six times with average enrollments of seventy-five students.

A group of faculty and students spent nearly a year constructing what we call the Washington course. Students hear representative lectures by members of all departments who do any kind of urban studies. They hear guest lectures (or performances) by local poets, novelists, politicians, dramatists and attorneys. To get them off the campus and into the city, they are required to prepare walking guides to selected neighborhoods. They do court observation studies. Furthermore, each student must join a semester-long field-study team which is directed by a graduate student. These research teams have the double aim of making the students more familiar with the resources of the city and with the methods of a particular discipline for use in studying cities.

Evaluations of the course indicate that the complex of experiences involved do result in a more positive disposition toward the city and a readiness to participate more broadly in its life.

FIELD-STUDY AND ACADEMIC ISOLATION

Jefferson B. Kellogg*

As a graduate teaching assistant from the department of American Civilization I had the pleasure to twice serve as a research project director in the "Washington Culture and Politics" course of the Division of Experimental Humanities. Offered to freshmen and transfer students as an opportunity to actively engage in a serious study of an array of characteristics of, and issues concerning, the residents of Washington, the course includes as a major component student involvement in one of a number of possible field-study projects. Though the two topics I chose to offer students were quite different, one particular issue emerged from both studies--an issue that was intended as a crucial concern of the first project, and unintended in the second. That issue was the often severe alienation from one another of various segments of the population of American cities; of more specific concern to these students was the recognition of the alienation of the predominantly white population of their university from the predominantly black Washington population. This course is designed to encourage students to learn about themselves and about others while acclimating to their new environment, and the appreciation of this essential factor of contemporary urban life is a most valuable element of such an adjustment.

It might be tempting for some to suggest that this issue should be an obvious factor of urban life to any undergraduate student choosing to attend an urban university. I suggest that this is by no means the case. In fact (this of course is a terribly obvious point) urban institutions have a pathological history of neglecting the concerns of the residents of their respective cities, so we might expect students to enter their isolated enclave with no sensitivity to this issue, and emerge four years later no more enlightened than when they entered.

The first research project involved a group of fourteen students investigating the commitment an urban university should assume towards the needs of its city's population. The students interviewed personnel involved in virtually all aspects of the university's operation to gain insight into those persons' opinions in regard to this issue, and to measure the extent of university-city cooperation in a number of areas. They emerged from this study with a quite serious concern for the salience of this issue to their university and city.

In the second project a like number of students conducted interviews of a random sample of 200 city residents in an attempt to identify the predominant "mental image" of Washington. Based on Kevin Lynch's The Image of the City and utilizing a questionnaire similar to that used in Lynch's study, the students attempted to identify the most appealing and least desirable physical elements of the city and Washington's most recognizable physical characteristics, in order to try to determine how

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good an environmental image residents have of their city. In this study, too, the issue of the polarization among various segments of the city's population appeared, albeit in a less pronounced sense. While they were determining the techniques for administering their questionnaire, the issue of insuring the validity of their eventual results became a very serious concern. It was essential that such a study represent as broad a cross-section of the population as possible, and that final interpretations not reveal the "image of the city" as perceived by one type of person.

These qualifications were not recognized as essential by all of the students at the outset of the project. However, recognition of the fact that proponents of "university-type" studies were often biased in their suggestions regarding "people's opinions" and were guilty of neglecting to disassociate themselves from an "elite" perspective of a particular subject became an important concern. Their final results included responses from a significant variety of Washingtonians (each person interviewed was identified as to sex, race and occupation), and they attempted to control for such factors in preparing their final analysis.

There are a number of easily identifiable values to such experiential learning processes as those promoted by this particular course. Appreciation of this issue of alienation was a particularly valuable aspect of the field-study projects I directed.

THE INTEGRATION OF EXPERIENTIAL LEARNING WITH CLASSROOM LEARNING

Paul Poppen*

Do students really want field-study courses? In recent years there has been an advent of field study courses in many disciplines, in the humanities as well as in the social sciences. Students are enrolling in these courses in large numbers--I do not have precise figures--and some institutions including GWU have had to institute rules about a maximum number of credit hours that students can receive for field-study courses. In a sense, then, the philosophy of learning by doing in real situations has found a receptive audience in the student community.

Yet I sense a reluctance on the part of students to engage in what I will call "genuine" field study, a field study which requires an integration of the concepts and approaches traditionally surveyed in the classroom with the experiences of the real world. I perceive a preference for learning in the field situations, for allowing concepts to emerge from the field setting, and not attempting an integration with the so-called academic learning. The following episode emphasizes this point.

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An advisee asked me about field-study courses. He was tired of academic courses, had some vocational interests that could be served by field work, and wanted to get into the real world. He wanted a "pure" field-study course, that is, a course that had a work commitment, that had discussions on the field assignments, and that required a paper or some related product reporting on aspects of the work or evaluating the assignment. He did not want a "mixed" field-study course, that is, a course that had a substantive aspect and class meetings as well as field work.

This example is not an isolated one. It is possible that this student's reluctance was based on a perception that field work alone required less work and time than a class that had field work as part of the class. I think it goes deeper than that, however. I believe his view was that when there is field work and class work, typically the two are unrelated or at least not meaningfully related, and therefore the mental work was too taxing and not worthwhile.

I do not want to place the blame for this on students' motivations or interests. I believe it is incumbent on educators not only to expect connections to be made between the classroom and the field work but to convincingly demonstrate how to make those connections.

For the past two years I have been involved with a two-semester, team-taught, interdisciplinary course in the Division of Experimental Programs at GWU which specifically has attempted to make this connection between class and field. The course focus was on individuality and community under urban (principally Washington) conditions. It is difficult to say how successful this enterprise has been: judged by declining enrollment it has been less than successful, although there are other factors involved. Nevertheless it is useful to briefly examine some of the techniques we employed in order to make a meaningful connection between class and field work.

The major technique we used could be called gradual "immersion." The first semester was predominantly class-based, the second semester predominantly field-based. Yet even in the first semester there was a series of field projects which were related to class work. Another thing we've done is to repeatedly emphasize the value of doing genuine field study. We contrast field study with field work. We have frequent small group or individual sessions with the students to check on progress and to alleviate anxiety in this enterprise.

Students who have completed the two-semester sequence tend to evaluate it very positively. Our biggest difficulty has been coping with a fear of ambiguity on the part of students during midyear who are in the process of defining the precise nature of their field-based project during the second semester.

A STUDENT'S VIEW OF THE EXPERIMENTAL HUMANITIES PROGRAM

James Burke*

The purpose of this essay is to sum up my experiences in the Experimental Humanities program. Currently I am interning at Representative Walter Fauntroy's district office, fulfilling the latter part of a two-semester course. First, let me briefly discuss my first semester "in class" experience and then move on to my current "field" experience.

The intention of the "in class" semester is to prepare the student for the field. In this respect the class was both a success and a failure. It was successful so far as the group projects were concerned. These three projects enabled me to work and learn in a team style. Besides developing close friendships with both the students and the professors I also learned a great deal about my city--Washington, D. C. It's rather easy for a GWU student to go here for four years and only see a small portion of the city. Not only is it quite easy but it's also quite a shame! One of the main advantages of GWU is supposed to be its prime location. Unfortunately, this advantage is often not utilized by the students. This awakening to other sections of the city can be viewed as the main asset of the first part of the course.

The main drawback to the course was the reading material. With the exception of the Jane Jacobs book and the James Baldwin novel, the course material attempted to cover too much, thereby failing to produce any strong connections. Perhaps fewer areas of concentration and more depth would have been better.

My internship with Representative Fauntroy has been one of the highlights of my college career. As a white college student working for a black elected official with a large black constituency, I gained a perspective on life that I consider invaluable. Working at the "grass-roots" level I got to see the other side of the coin firsthand--not from some report or study. As an urban affairs major I also found my office work supplementary to many of my courses.

Lastly, many college students have fears about going out into the real world. This internship gave me a good taste of what goes on. In the several months serving as an intern I found there are many people who do their job because they really want a better city for all. To see this is refreshing, especially hearing how the "real world" quickly changes a college idealist.

I can't help but feel my background has something to do with my positive feelings about the program. I'm from a blue-collar city in New Jersey where the environment is one of hard work with a lesser emphasis on academics. The course materials in college can sometimes seem very abstract, not practical. Mainly because of the internship I've found a

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* GW undergraduate.

new interest or motivation in my studies. Thus, the internship has provided me with a goal or incentive. The words of the British economist E. F. Schumacher articulate my personal feelings about the program. He says, "When people ask for education they normally mean something more than mere training, something more than mere knowledge of facts, and something more than a mere diversion. Maybe they cannot themselves formulate precisely what they are looking for; but I think what they are really looking for is ideas that would make the world, and their own lives, intelligible to them." To an extent the Experimental Humanities program has done this for me.

FIELD STUDY IN "THE INDIVIDUAL AND COMMUNITY": A STUDENT'S VIEW

Michael Temple*

Humanities 51-52, "Individual and Community," is an interdisciplinary, experiential studies course designed to acquaint a student with concepts of community and individuality and to help him apply these concepts in a real life situation. I was enrolled in the course during the 1975-76 academic year. The first semester is a classroom phase in which readings and class discussions are used to introduce students to various ideas of community and individuality. I will deal in this paper with the field-study portion of the course (the second semester) and its strengths and weaknesses from a student's view. The challenge of the course is to make the second-semester field placement fit with the material of the first semester. This is not as easy as it may seem.

Placements and internships are often difficult to organize so that everyone involved benefits. In Humanities 52, a program coordinator was assigned to help students find suitable placements. My own placement in a community mental health center had to be renegotiated after a first job fell through. Problems such as this are not uncommon and both the student and instructors need to be flexible in order to cope with placements that go sour. A student should also have a clear idea of the type of job he would like. This allows a better placement to be arranged.

My main goal in the field placement was to relate to my job the concepts of community I had learned previously. I expressed this desire to the staff of the mental health center. They were receptive and wanted me to work on public relations for the center. The center had problems of community visibility and needed help in publicizing itself to its community. I was able to satisfy my needs for the course and the center's needs at the same time in this job. This was not the case for some other students, and this fact points up another problem of field placements. It is sometimes difficult to match a student with a placement situation that will suit his needs as well as an agency's needs.

* GW undergraduate.

At the end of the second semester, I felt that I had not had enough time at the mental health center. I had only begun to contact the community when I had to leave. This was not so much a problem as an annoyance because I was able to satisfactorily complete my course work, but not my placement work. Time is an important element in a field-study situation. There must be enough time to become situated in the placement and enough time to carry out a reasonably good job.

There is more to gain from a local and experiential studies course than a relating of classroom learning to field work. A job in the local community is a good way to learn about that community and to come in contact with people outside the university environment. It gives the student a chance to be in situations different from his background and to gain some practical work experience.

I feel that Humanities 51-52 was a success for me. I had been exposed to important ideas of community and had been able to apply them in a field-study placement. I sincerely recommend this type of course for the learning possibilities it can offer students.

WAITING FOR ROUSSEAU: NOTES AND HOPES OF A DEMORALIZED HUMANIST

J. A. Plotz*

Note #1: Matthew Arnold's Dead--Been Dead for Years. Can we continue to talk on and on about the humanities as a source of values? Steven Marcus, director of the new National Humanities Center, thinks not. He has lately rebuked "the demoralized humanists" for dreaming Arnoldian dreams, for hankering anachronistically after an outmoded cultural consensus (once marked by a thousand Western Civ. courses) on which it might be possible to base a social and individual ethic. But that core culture is as dead as Arnold: e.g. a recent paper by an intelligent student notes, "To get the total of Spenser's [Faerie Queene] requires too much foreknowledge. . . . A poem should stand by itself. I do not think it is necessary for Spenser to make allusions such as. . . 'the Cyprian goddess.' They do not add anything substantial to the poem." Few students get even this close to the monuments of Western literature and philosophy. American students are, in fact, avoiding humanities courses with implacable and increasing conviction. The most fervid believer in the power of the humanities to humanize can can't expect anything to happen in the absence of knowledge. And students seem neither to seek nor to want such knowledge. Except once in a while.

Note #2: For Once, Something. Now and again, however, books come alive, even books carrying a heavy weight of history with them and demanding sympathetic awareness of other worlds than our own. This

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semester in a course called "Romantic Visions of Childhood: Educational Theory, Practice, and Fantasy from Rousseau to Mill" I had a chance to see Rousseau's Emile become real. I don't want to over-state this, since all education that is truly formative is a slow process by which ideas and feelings interassimilate. "By deep feeling," Coleridge said, "our ideas become dim in us; and this is what we mean by our life, our selves." Such a process occurs over years and is not easily visible in a classroom; yet what I saw of student response--some favorable, some unfavorable--but all remarkably alert made me think that Rousseau could still serve for these students as a living, formative thinker. (I had planned the course with such a hope. The subject of childhood and the education of the child in 18th and 19th-century literature and thought seemed a promising one for a number of reasons: 1) the subject is one that obsessed a number of the greatest Romantic writers--Blake, Rousseau, Wordsworth, Coleridge--for reasons that have not yet been fully explained; 2) Romantic ideas about children are the ideological foundation of most 20th-century thinking on the subject; 3) the subject requires an interdisciplinary approach, not only because the sources are in historical documents, philosophy, autobiographies, poetry, and fiction, but because my interest is in showing how conceptions which were first "imagined" and set forth in, say, Wordsworth's poetry, became "real" as they were applied to the rearing of actual children; 4) the subject demands a necessary and frequent appeal to the common experience of those participating in the class. All of us could legitimately assume that we had as much right as Rousseau or Wordsworth to speak on the nature of childhood experience. Students were asked to keep journals on their reading and to relate, whenever possible, the observations on childhood of the writers studied to their own experiences and observations.) Rousseau's Emile, the great exposition of the "natural" education, was the first major Romantic work on education that we read. Little Emile receives a natural education, obtaining knowledge of geography by examining his surroundings, learning astronomy as a means of finding his way out of the woods. No history, no religion, no fiction (save Robinson Crusoe to encourage self-reliance), no received wisdom of any kind is permitted to the child. He earns all his knowledge for himself; he receives nothing on trust, nothing on convention. The students in the course were almost all enthusiastic about Emile's earned ideas, independent energies; though they rather recoiled from Emile's indifference to human relationships, they were relatively little disturbed by the book's implied rejection of the world of high culture. There tended to be a general acceptance of Rousseau's position that most of what passes for "culture" is mere tinsel. The enthusiasm for Rousseau seemed pretty clearly connected to a dissatisfaction with much of their own education.

Note #3: Extracts from Student Journals. A) Actual involvement--doing--is regarded as the highest form of education. It is notable that Rousseau doesn't use names--Emile doesn't learn woodcrafting, he learns to make a table. B) As I read farther into Emile and Day's Sandford and Merton I become more and more entranced with practical knowledge and more eager to throw conventional education into the darkest well in the world. I suffer from acute anxiety attacks whenever mathematical concepts . . . are brought into discussion and literally cannot function well enough to solve even the simplest of problems--probably from many years of theoretical rather than practical education. If children are

presented with practical reasons for learning (i.e., Tommy and Harry learning the constellations not because it's part of the fourth-grade curriculum but because it helps in telling direction), a child's mind can grasp even complex thoughts above him because he is in a situation where he can use the knowledge available. . . . I love the way. . . . Harry and Tommy dig in the garden and tame the animals and learn the constellations. Making the child aware so early that he is nature, part-of and not-apart-from-the-whole is one of the most ennobling concepts you can give a child. . . . I remember being told about how North American Indians would sweep trail so no one could tell the woods had been disturbed and loving that symbol, even as a child. C) How very wonderful it would be if children were raised to be individuals and learned at an early age that the only true perception was their own. . . . A world full of Emiles would. . . be superior even to Plato's Republic. At least there would be no overriding supreme structure and order to everything. D) [This passage started with an attack on the tendency of students and teachers to parrot cliches back and forth at each other.] The individual. . . must be able to apply his knowledge in terms his own and comprehensible to himself. This means that he must first learn words which he can be comfortable with and add together and build upon to create his own language. Certainly everyone has his own language which evolves from a personal application of thoughts. (Then the genius would be one who flows freely from person to person with the greatest ability to understand others and express himself.) Education is a person's capacity to speak and hear (understand). E) Every individual shares basic hopes, fears, and reactions but nowhere before has it ever happened the way it's happening to me at this precise moment. Of course then human heads boggle at what must needs be an infinite degree of variety--more than I can conceive but it makes it much easier to realize that yes, you do have much to teach a child but since that child is, in a sense, the only child, doesn't he have as much to teach you? F) [The following extract from Rousseau was quoted in several journals:] In the continual flow of words with which you overwhelm them, do you think there is none which they get hold of in a wrong sense? Do you suppose they do not make their own comments on your long-winded explanations. . . ?

Note #4: A Beginning Conclusion about Beginnings: There is a superficial irony here--the repudiation of traditional learning is mediated through Rousseau, himself, however unwillingly, a carrier of tradition. Yet the sort of response to Rousseau apparent in these journals seems to me an entirely appropriate use of a representative Great Man, an assimilation of his modes of thought. There is serious independent thinking about the nature of self-development here. What dominates these journals is a skepticism about any order, any system of ideas that is not self-generated and individual. At the same time, it is clear that the thinking of others, of authorities like Rousseau, can become (see extract B) symbolically valuable, a means of opening out of one's own ideas. There is no obscurantism among these students, no kicking against culture, but simply the demand, which was Rousseau's demand, that one start from what is most real, most known to oneself. That is where the teacher in the humanities today must begin, boggling perhaps at this "infinite degree of variety," but assured of being in the right place at the right time.

THE VALUE OF THE FIELD EXPERIENCE

Marcella Brenner*

There have been, in my opinion, many affirmative aspects of the Field Experience--for the students and for the university. I should like to address but one of them here.

At the same time that some elements of our society are eagerly, sometimes desperately, seeking a heritage for themselves (Roots), many students have missed, been denied, or rejected the rich, full heritage which is available to them. For many their heritage might as well not exist. They are not in touch with it. The Field Experiences, to me, represent a way of luring students back to this heritage and to a consideration of the past, to a body of material which traditionally has been the course content of the university.

Either because we have taught poorly or because the distractions of their lives make it impossible for them to see the relevance and significance of the material, students today are not willing to work on faith --faith that the course in history, literature or science does indeed deal with content relevant to their lives, to the very essence of the human experience. We in the colleges have responded to student complaint, not by improving the quality of the teaching, but by saying to the students, "Never mind, take something else." We have not addressed the fact that, if well taught, history, a foreign language or science is exciting and instructive; we have instead decided that they are no longer required for graduation. As a result students have great wastelands in place of cognitive and emotional equipment. It is true that the deprivation starts early, long before the students come to us.

> Item-- In the west wing of the National Gallery of Art, there is a sculpture which shows the young, triumphant David with Goliath's head at his feet. Grouped around the Gallery guide was a class of ten-year-old students, intelligent, attentive and at ease. "You know the story of David and Goliath," the guide said with a pleasant smile. There was no response. She tried again. No response. They did not know the story of David and Goliath.
>
> Item-- In my own class of graduate students--all from accredited colleges--I found in a recent class session that only a few recognized a reference to Madame Lafarge; indeed most were innocent of any awareness of the entire French Revolution in sum or in part.

* Professor of Education.

By way of the Field Experience, if we skillfully arrange the concurrent university seminar, students begin to appreciate the meaning of the academic offerings whether they take the form of consumer law or psychology of learning. In this connection, you may find it of interest to know that museum professionals are asking me for workshops on learning theory. They are beginning to realize, because their working experience has posed certain problems, that they need help with their many audiences. What should the Corcoran Gallery of Art offer to the class of twelve-year-olds? What abstract concepts can a twelve-year-old find meaningful? These are professionals, already working, who have heard vaguely about Piaget or Skinner and are seeking to learn from an academic source whether and how the theory would be useful to them. We have had some interesting sessions.

Let us return to the student who is still in college. If the Field Experience succeeds in sending him either back or--for the first time--to the books, to his intellectual heritage, I would say that this is an appropriate and highly desirable activity for a university and a veritable rescue of the student who otherwise is not really put in touch with his mind. He leaves us to become the man who spends the rest of his life with some highly developed skills and no understanding of why they work. He also is the citizen who spends much time and money trying to find out who he is, putting his faith in one or another set of processes from swinging to Transcendental Meditation, because he has missed the content which is the stuff of life. He lacks the understanding that in most critical attributes he shares the human condition, that he is not unique despite the urgings of his sixth-grade creative writing teacher. Indeed, if he were unique he would be unlikely to find his uniqueness shining like a jewel in the sand pile which he and his fellow encounter groupies are building.

THE STUDIO COURSE AND STUDENT LEARNING

Sherwin Greene*

This statement represents my personal views developed in nine years as a teacher of studio courses in urban planning at GWU. Courses taught

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The implication is that this seminar will be taught by an instructor who himself understands the relevance of the academic course content and who troubles himself to figure out how to help the student grasp it. Clearly, there would be no point in luring the student back to the same sorry teaching from which he fled. It is the misfortune of several generations of students that they have deduced that literature is to be avoided because they failed to realize that it is not literature which is dismal, but the teaching thereof. (One of the most popular undergraduate courses at our university is "Philosophy and Literature." It is difficult and demanding. One hundred and forty-three students elected to take it this spring. The professor, Thelma Levine, is known to be a brilliant teacher.)

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include both studios for graduate professional students and a studio developed primarily for undergraduate students. A wide variety of projects, often at the request of local community groups, has been an essential element of the course work in these studios.

The Studio Context - Internal

In the studio, the learning experiences are quite different from those of the typical course lecture. First, students get to know each other in a quite intense manner--vastly different than is possible in a situation where class time is spent sitting in the same room listening to a lecture and taking notes. Interaction takes on quite a different meaning and the abrasion of ideas and perceptions creates a new group chemistry within both small and larger groups. Students get a chance to probe the personal backgrounds, feelings and values of colleagues in a way not usual in classroom contacts.

The special needs and potentials of team work come through as the work progresses. The need for cooperation to get the job done pleasantly and the necessity that students rely upon each other creates a whole new approach to tackling a problem and makes available a whole new range of resources. New insights come as students see other approaches to the same problem and ideas build one upon the other in a pyramiding effect that most students respond to quite favorably. Admittedly, there are inefficiencies in having to get a group consensus on approaches and solutions. Management of the project can, I feel, respond to the individual's desire for both self and group responsibility.

Finally, a whole new range of personal interactions takes place. Such things as "good feelings" between the participants have always been an output of the studio classes (even when--or perhaps because--frustrations are taken out against the teacher). Class rapport is often expressed in outings and parties by members of the class outside (and sometimes during) class time. One interesting note is that a strong personality can influence the whole mood of the class. One strong negative or positive voice can often sway the mood of many in the class. About sixty percent of the way through a project students begin to realize the magnitude of the data and ideas which the class has generated. A moment of frustration occurs when everybody sees that the deadline is nearing for a product and presentation. It becomes clear that each class member is increasingly indispensable in meeting this deadline. Inevitably the high point occurs when the results of these four to eight weeks of activity are presented. The final synthesis of idea and product, the reaction of the audience and just the sense of "having survived" all contribute to a lasting feeling of accomplishment for the students.

Relationship with Community Groups and Field Study

Although the projects I am referring to need not be undertaken for a specific client, a variety of governmental agencies and community groups are always available for contact.

Having a client with a vested interest in the particular project brings an additional dimension to field work. The perceptions of such clients are helpful in focusing the efforts of the project and serve as

an excellent test base for the information and analyses developed. Students are able to gather basic information, and develop alternative approaches and concepts with training only in some basic skills and fundamental planning principles. Theory takes on quite a different meaning when applied to actual situations. In a project, students can develop ideas from both an idealized standpoint "top down" and from a realistic standpoint where ideas are dealt with "bottom up." Understanding how to gather both--even such a "simple" thing as getting material out of "city hall"--becomes an important, albeit a difficult and time-consuming, lesson.

Clearly the motivation of students is increased in the context of a studio class. Rarely does a class member drop out after the first two weeks of class, partially due to a self-commitment, but also as a result of peer pressure. Of necessity and by tradition, students in the studio spend much longer hours in class, and evening and weekend hours are usual for working in the studio. For most of our students, both graduates and undergraduates, such an approach to learning constitutes a new experience. The combination of a new physical environment in the studio, the close personal contact, the idea of team effort, the fact that the problems to be dealt with are visible and real help create this high level of motivation. I have found that students not only participate with a high level of energy and enthusiasm, but often they are spurred to volunteer for additional tasks and even create these additional responsibilities for themselves.

"GIVENS" AND THE TEACHING OF POETRY

Robert Ganz*

My own experiential learning links up with local studies only in the sense that I have been trying to recover, as both scholar and teacher of American poetry, a place for the "givens" in a situation. "Givens" refers, here, to those elements which, for example, enter the classroom along with my bristling set of worked out conscious purposes. These other elements include, of course, what the individual student brings with him into that sanctuary--his or her personal inclinings, background, needs, facilities. Can't, I begin to ask, there be more collaboration--even in the setting up of course goals? Where am I, after about a decade with this question? For simplicity's sake I give my reply in the form of a list.

1. Being more open-minded and attentive re what one is, or should be trying to do is, other things being equal, of course, a good thing.

2. There is a place even (especially?) among the working attitudes of the academic for a streak of anti-academicism, if for no other reason than that the declaration of loyalty to one's group is so apt to become an obsessive act. Truly disinterested inquiry in such matters isn't all that common.

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3. However, I have observed that among those who haven't in these years much altered their goals, are many of my colleagues whom I have always particularly respected. Is this because they were more thoughtful and circumspect than most in working out their goals to begin with?

4. Moreover, allowing for more student input in the direction of a course hasn't worked out all that well, which fact leads me to the following sub-observations:

a. One can begin to lose the sense of what one is trying to teach the students--what, on the basis of one's longer experience, one has to give them.

b. One of the best ways to teach self-respect is to manifest one's own.

c. Without taking much direction from the student, one may honor his or her individuality in another way by doing all that one can to leave him or her, by the course's end, able to do, alone, some useful things not previously within his or her capabilities.

d. The best laid plans get disrupted by the accidents of history--such as finding that:
   1) The new generation of students doesn't want to learn one's particular subject as much as the previous generation did.
   2) The admissions situation is such that one's students aren't as able as students used to be.
   3) A generation brought up in secondary school where they were less directed than formerly seem very confused. How ironic!
   4) I'm older.

5. I must report, then, that in some respects I now undertake to be more of a leader than I (even) used to be.

6. But I think that at least I have the student's concerns more in mind and heart than was formerly the case. I have more respect for the procedures of teaching. I take greater pains to be clear and direct, and to encourage clarity and directness in my students--which is to say, perhaps, that I am much more concerned with the simplification of problems. I think that I am better at the informal give and take of discussion--the "givens" that turn up in discussion seem more opportune than they once did. (The humble reason for this change may be that I now have smaller classes.)

7. I persist in bringing into my courses more material about the resourcefulness of man in living responsively with the "givens." I pay particular attention to those writers who represent, in action, a notable trust in these "givens"; and find that someone's degree of trust or mistrust in this respect is often the heart of the matter.

8. I am, in other words, still concerned with the question posed in the first paragraph, though my attitude has undergone complication.

And I realize that the foregoing observations reveal much more than merely my intellectual history over the past ten years. The "givens" again!

THE LOCAL COMMUNITY AS A LEARNING EXPERIENCE

Ruth Wallace*

My message is a simple and straight-forward one. It is this: Course work which includes direct experience in the local community is not simply an enrichment of students' motivation to learn, it is a learning experience. I have long been an advocate of the idea that higher education should not be defined within the narrow parameters of the college classroom. The university should encourage experience in the local community, for such experience is especially relevant, for instance, to analysis by the social sciences.

Let me present an example as an illustration of the above. Since 1970 I have used various agencies in the Washington, D. C., area as "laboratories" or "libraries," if you will, for my students in courses such as Race and Minorities, Sociology of Sex Roles, Sociology of Religion and Sociology of Education. As one of the requirements in these courses students have spent an average of three hours per week working while observing in an organization, and using the data gathered there in a written analysis of their experiences in these agencies. There is neither time nor space to mention all of the agencies involved, but the range is from Pride, Incorporated, the Bureau of Indian Affairs, the National Women's Political Caucus, to a Sikh religious group and an open-classroom school in the inner city.

To encourage this kind of student involvement, the Division of Experimental Programs provided funds for a search of the local area to determine which agencies would welcome undergraduate students from George Washington University as learners and "apprentices." This search resulted in the compilation of a file of agencies which we have utilized for the placement of students who desire this kind of a learning experience. Although it is difficult to assess any long-range effects of such an endeavor, in the short run I can attest that my end-of-the-semester student course evaluations show that students are very positive about their experiential learning. Indeed, some of these students have continued working in the agencies long after the end of the semester, and many have returned after graduation to say that having this experience on their resumes has made a difference both in applying for graduate work and in interviewing for jobs.

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THE CREATIVE PROCESS: A COURSE IN LOCAL STUDY OF THE ARTS

A. E. Claeyssens*

AIMS:

1. By emphasizing totally the artistic process rather than the finished product, to equip the student to become a more responsive because informed, a more creative because receptive, audience for the fine and popular arts. By helping the student to experience all that has gone into and hence is contained within any work of art, to attack and neutralize his inclination to judge and evaluate.

2. To disorient the student's susceptibility to all "received opinion," bringing him to question all casually inhaled preconceptions about the artistic experience. By motivating him to examine his attitudes towards critics and other "authorities" (teachers, scholars, sophisticated friends), to encourage the student to reduce the influence of professional opinion to that of guidance and enlightenment, rather than absolute verdict.

3. By exposing the student to the varied elements of the creative process, both the conceptual and technical, the accidental and calculated, to make him encounter the full extent of his relative ignorance, and to cherish it as breeding ground for growth in awareness and, hence, enjoyment. By demonstrating how unequipped one is to evaluate, to destroy the desire to judge and rate. Acknowledged ignorance enables one to focus upon experiencing the work of art, to accept gladly a sense of apprenticeship that assures enjoying while learning.

4. To build for the artists of the university and community a larger, more informed, and hence more receptive audience; to bring artists and audiences into mutually nourishing reciprocal relationship with each other. (Most guests who've encountered the class have been astonished and delighted by the attitudes and kind of knowledge demonstrated therein.)

5. To bring students majoring in any of the arts (and the faculty teaching theory and practise of those arts) into mutually advantageous closer relationship with each other on a neutral meeting ground; to involve students as audiences more closely in the artistic life and events of the campus and community; to involve the artists of the community in a mutually informing and hence rewarding relationship with their future audiences, the students.

6. To discover which principles, concepts and practises all creative processes (including those of the arts, sciences and professions) may have in common; ways in which knowledge of one enables apprehension of other processes, and hence of the other arts and fields of knowledge.

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7. To discover within one's self the potential for creative expression in the arts, but, more importantly, in the living of one's life.

METHODS:

1. Bring to class for talks about and demonstrations of their creative process practising artists from all the fine and popular arts (including people from the university, the community, and touring artists--from the obscure to the famous, the beginner to the master).

2. Bring the class to rehearsals, workshops, artists' studios--any place where artists do their work.

3. Require an exhaustive journal to be kept throughout the course, in which are recorded comments on, analyses of, discussions and questions concerning the speakers they've heard, rehearsals they've attended, articles they've read, and all the finished works of art they've experienced during the semester. To be emphasized are the ways their growing knowledge of process affects their experience of the finished product.

PROBLEMS:

1. The course may seem to deliver only a superficial introduction to too much, too many arts, too many theories, too many processes. Student may misappropriate this introduction, suppose it more.

2. Variety of exposure may sow only massive confusion. No attempt is made to codify or simplify the profusion of conceptual activity, theories and techniques to which student is exposed.

3. Students become frustrated over having insufficient time to attend the many, many events planned specially for them, to say nothing of lacking the time to attend the now far greater number of artistic events they want to attend.

4. By the very nature of the course, which insists close continuing contact with current artistic activities, too great an emphasis upon only the contemporary in arts could come about.

5. Great care must be taken in selecting the artists to work with the class. Even the most evangelistic about the concept of the course often prove inept in describing their own creative process. Others never break through an intransigent elitism towards their audience, other artists in the field, and even other arts. This takes many forms, including unwillingness to drop professional technical jargon to find a common language, impatience at responsible questions, and mystique-nurturing obscurantism.

6. All scheduling of rehearsals and the like is difficult, subject to the whim of the director, conductor, choreographer, cast, musicians, etc. Even agreed-upon visits are often cancelled at the last minute for real and unreal reasons, which does nothing for the disposition of the class.

7. Finding sufficient time to discuss thoroughly in class the cornucopia of artistic encounters to which the class is exposed is difficult. Difficult also is finding common ground for those discussions.

OBSERVATIONS:

1. Course is equally useful, for different reasons, to the arts major and to the general student. Also, the amount of prior knowledge and experience of the arts makes no appreciable difference in student's response to the course.

2. The aims of the course are served equally by visiting artists of stature and reputation, those of lesser repute, and beginners. Student and faculty artists, local community artists, touring stars--are all potentially equally capable of addressing themselves in many ways to our needs. Course is therefore in no way dependent upon a large metropolitan area to draw upon for artists' appearances or for rehearsals to attend. In fact, the smaller, the less artistically developed, the community, the greater the likelihood that the course will have a considerable positive impact upon that local artistic scene.

3. The course is as necessary for comprehension of and response to the popular arts (movies, photography, the most contemporary music) as it is for the fine arts.

LOCAL STUDIES AND EXPERIENTIAL EDUCATION

Shirley Barnett*

With the aid of a grant from the Division of Experimental Programs, the Department of Romance Languages offered a course called Community Spanish during the academic years 1972-1974. The course was developed in order to afford intermediate-level students of Spanish composition and conversation an alternative to the more structured classroom experience by combining a one-hour-per-week class (which dealt primarily with problems of composition) and a four-hour-per-week activity in the Spanish community of Washington (which would provide the opportunity to improve conversational fluency). Three hours of academic credit was granted for the successful completion of a semester's work. The student enrollment varied from a high of 14 to a low of 7.

The most positive aspect of the course was the marked improvement in conversational fluency gained by the students. Their level of verbal fluency was noticeably higher than that of students enrolled in the conventional course. Furthermore, they demonstrated a real understanding of Hispanic cultural attitudes and an interested awareness of the problems faced by the Hispanic community in Washington, D. C. Certainly the enthusiasm and dedication to the program of the students involved

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also constituted a positive element. Their evaluations of the course consistently indicated that they felt they had gained valuable experience and learned a great deal. In terms of skills in composition, their progress was at least equal to that of other students at their level.

The negative aspects of the course included problems of logistics as well as administrative difficulties. The Hispanic community is not easily accessible to the campus and transportation, or lack of same, became very important; the precarious nature of several of the agencies in the community created unexpected interruptions and changes of plans; the arrangement of student schedules to correspond to meaningful activities in the community was extremely difficult to administer; the geographical location of the community in a high-crime area and the attendant risks to the physical safety of the students was a continuing concern; and, finally, the amount of time expended by both the students and the instructor to fulfill the legitimate academic requirements of the course was unbelievable.

After a review of the positive and negative aspects of the course, in view of the limited resources of the Department of Romance Languages, it became apparent that the program was too expensive to be continued.

SERVICE-LEARNING PROGRAM

Marshall W. Davies*

The Service-Learning Program is an outgrowth of one of the earliest efforts of the Division of Experimental Programs to incorporate experiential learning into the undergraduate liberal arts curriculum. The original NEH grant provided for a work-study course which was first offered in Spring 1970. Students were placed in community agencies and contracted with individual professors to supervise their placement-related study projects. That early work-study course evolved into today's Service-Learning Program. The assumption was (and is) that the student could perform services useful to the agency in exchange for the agency's contribution to the student's education. Service-learning focuses on the work experience and makes use of a seminar to lend perspective and enrichment to what the student learns about the job and himself.

The current Service-Learning Program combines traditional classroom learning with field-based experiential learning. Each student is required to work 10 to 20 hours per week in a field placement and attend a weekly seminar which examines issues within particular professions. Regular classes are offered in the areas of law, education, health care, and arts administration and a new section will soon be offered in community planning. Service-learning faculty are themselves professionals, and outside professionals are widely used in the seminars. An

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independent study option provides an opportunity for students to arrange service-learning study in many areas not covered by regular service-learning classes.

In the following paper, Mr. Williams will describe and evaluate the Urban Legal Services course in detail. I will here briefly describe the other regular service-learning courses and conclude by describing the results of an assessment of the Service-Learning Program.

Human Resource Issues in Education provides students with rich opportunities for experience, study, and service in public, private, museum, hospital, and community education centers. Student placements include work as teacher aides, tutors, counselors, research aides, and in new career development positions. Students are expected to attend weekly seminars, and to devote at least 10 hours per week to their field placement.

Issues in American Health Care provides field work combined with academic study of the present American health care system and its problems: cost, quality of care, delivery of health care, ethical issues, health education, consumer issues, etc. Field placements (12-20 hours per week) are made in appropriate health-related activities.

Service-Learning Independent Study provides field work combined with academic study, involving field-placements (12 to 20 hours per week) and a complementary academic program of independent study, under the supervision of an appropriate faculty member. Students must "contract" with the placement agency, the faculty member, and the Service-Learning Program.

The Arts and Their Audiences provides an introduction to the field of arts administration for the student with an interest in the creative or communication arts. The goal is an understanding of the various skills required for effective administration of any arts organization, from a sculptor's studio to an opera company. Students are placed in internships in a creative or communication arts organization that relates to his/her individual interest. These internships are expected to include 15-20 hours per week of meaningful service to the administration of the organization. Internships in the past have included placements at such organizations as the Smithsonian Institute, the American Film Institute, the Federal Communications Commission, Wolf Trap Farm, the National Symphony, and the Opera Society of Washington. Weekly seminars, often with guest artists or arts administrators, are designed to explore the means by which an artist can reach his or her audience.

Community Planning and Development provides students with an opportunity to combine field work in community service with academic study to gain an understanding of the role of urban and regional planning in analyzing and responding to the needs of an urban society. Depending upon particular field placements in a public agency or in the private sector, job experience includes research, analysis and development of technical skills. Each student is expected to devote 12 to 20 hours per week to his/her field placement. Regular seminars are held to discuss

assigned readings and projects, the field experience, current issues in the field, and to meet with planning officials and other professionals.

An assessment of the Service-Learning Program was conducted in Spring 1975. That assessment was concerned, in large part, with the impact of the service-learning experience on students. The assessment concluded that while individual student's experiences differed greatly in detail, there were six identifiable general effects: 1) increase in knowledge of specific information related to the subject area of the course; 2) broadening of perception of the subject-area of the course (including interrelatedness of disciplines); 3) providing many new questions (but few answers); 4) affecting prior attitudes toward the subject-area of the course; 5) providing greater sensitivity to the human aspects of society's institutions; and, 6) affecting individual vocational aspirations. It was not possible to identify an area of greatest impact, for the courses had impact on most students in more than one of the six areas, with different students being affected to various degrees in different areas. It is interesting to note, however, that the first five of the areas of impact fall more or less within the realm of traditional academics, with only the last area being truly "vocational" in nature.

URBAN LEGAL SERVICES

Gregory H. Williams*

Urban Legal Services is designed to provide an opportunity for students to combine field work and academic study to gain an understanding of the American legal system in urban areas. Depending upon particular field placements, student job experiences include research and/or investigation. Each student is expected to devote 15 to 20 hours per week to his or her field placement. All students work with lawyers or third-year law students.

Regular seminars are held to allow discussion of readings related to the urban legal system in general and to the student's work in particular. In addition to discussion of weekly reading requirements, various seminar assignments are made to enrich the total learning experience. Most importantly, students are required to prepare a short research paper that focuses on a specific urban legal problem, or the effect of law on social change. The paper is a reflection of the course in that it is intended to combine academic and field research. Students are expected to consult scholarly writings as well as elicit the opinions and expertise of individuals in the Washington legal community.

For many students this type of research project is relatively new and different. Many have of course written papers requiring fairly extensive library research and others have conducted interviews with

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personnel at agencies or organizations. However, few students have written papers requiring substantive efforts from both the scholarly and practical perspectives. Furthermore, since virtually no students have had any previous experience with legal institutions, they are inclined to believe (as do most citizens) that "the law is the law," that it is interpreted and enforced as written and that contingencies are covered by statute. Students pick a topic to which they have been exposed as a result of their field experience. It is felt that if they work on a research project the practical effects of which they have had to deal with in the field, they can receive an unusual scholarly as well as personal experience. Of course it doesn't always work out as planned. Some students, despite the protestations of the instructor, produce a paper based almost exclusively on interviews, while others can't pull themselves out of the library. In general, though, most students do find the right mix and end up with a paper in which they have looked at scholarly writings, talked with persons working on the specific issue in the community, and are able to make an analysis which also includes observations from their own field-work experiences.

In my opinion there are a number of other payoffs in addition to benefits to the student. Frequently agencies are interested in the topics that have been undertaken and are able to use the information put together during the course of the research. This can provide a real research "service" for the agency. Of course papers are not initiated with this as a main objective, nor, on the other hand, should the research be undertaken with any "hidden agendas" on the part of the student and instructor. Needless to say, agencies and their personnel dislike being used for the personal aggrandizement of others, as do students and instructors. This problem can become particularly acute in the type of class where the research is combined with work-study (as opposed to field-study), although to my view the distinction should not make a difference.

As with many of our programs, the Washington location has been extremely useful for this type of endeavor. The vast number of public and private legal organizations provide a range of resources unavailable in many other locations. Nonetheless, although the selection of agencies and issues may not be as extensive in other areas, this type of research can be undertaken in most communities.

URBAN AFFAIRS INTERNSHIPS AND EXPERIENTIAL LEARNING

Stephen W. Burks*

It is fitting that the final conference sponsored by the NEH grant be on "Experiential Learning and Local Studies," for the original impetus of the GW-Washington Project (the first name for what became the

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Division of Experimental Programs) was that of promoting curricular innovations designed to better relate GW students to the surrounding community. That the Project has been successful needs no elaboration. The results can be seen throughout the university. Rather, the task of this conference is to evaluate how the innovations it has spawned can be expanded and improved upon in the future.

The title of the conference lends itself to as many interpretations as there are programs sponsored by the GW-Washington Project. My own interpretation is based on a four-year association with the undergraduate Urban Affairs Program, and particularly the senior-year Urban Affairs Internship. The following are some general observations based on my experience with these internships.

Although the Urban Affairs internship has proven to be a highly popular and successful part of the program, I must admit to having mixed feelings about its educational value. The truth, of course, is how one measures success. Most of the students enjoy the experience of being in a working environment for several days each week, and most of them learn something about organization and urban policy-making in the process. This is experiential learning in the best sense. However, if one were to test the substantive knowledge that is gained through the internship, I suspect that the results would in many cases be disappointing. An additional problem is that student enthusiasm for the work experience frequently turns to frustration and boredom with the "routine" after a short time. In sum, the value of the internship for many students appears to be as much in the novelty of the experience as in the substantive work that is involved. Once the novelty wears off, the educational value of the internships, both in terms of the experience involved and in terms of the new knowledge that is gained, drops considerably.

What can be done to deal with the problem? One approach is a series of specific assignments that can be developed to focus student attention on key aspects of the organization and the work experience. Daily journal entries, short topical papers, and oral presentation all can serve this purpose. Such assignments presumably force students to think about the internship experience in ways they might otherwise ignore. In practice, however, such assignments rely on the motivation of students and often fall short of expectations, particularly among students who can profit from them the most.

A second approach is to structure the actual work situation in a way such that students are given well-defined tasks which are changed regularly and lead in a particular direction. This, too, can be of great assistance in some situations, but in practice it usually requires more time and effort than either the coordinator of the program or the immediate internship supervisor has available.

Finally, the quality of the internship experience can be increased by more carefully screening students so that only those who have a clear sense of what they want out of the experience, and who will take the initiative to see that their goals are realized, are admitted. This approach has a particular appeal because of the tendency for internships to attract students looking for "gut," or undemanding, courses.

Internships, being inherently more open-ended and uneven in their educational content than traditionally organized courses, require students with enough maturity and motivation to structure their own learning situations in cases where such structure is not provided by the system. Without such student initiative, even the best-organized internships will fail.

For a number of students, internships serve as a poor substitute for what should be an extended job or travel experience. This in turn stems from the growing pressure we place on young people to march lockstep from high school through graduate school, and then into their professional lives, with nary a break or change of pace along the way. Internships cannot, and should not, serve as an alternative to broader life experiences.

All of this is not to say that internships in Urban Affairs or other programs should be rigidly structured or limited to an elite few. Rather, it does suggest that more attention needs to be given to the type and amount of experiential learning that is actually taking place. Internships, like other educational innovations, can become institutionalized and conservative over time. A central task of this conference will be to examine how the many excellent experientially-oriented programs in local studies developed by the GW-Washington Project can avoid such institutionalization and remain at the forefront of educational innovation at George Washington University.

SOPHOMORES, SENIORS AND WORK-PLACEMENTS

Anthony Yezer*

This paper is based on experience in two different sorts of "local studies" courses. The first course, "The Individual and the City" (hereafter HUM 51), drew students from across departments of Columbian College and took a wide slice of urban experience as its subject matter. The second course, "Urban Studies Senior Seminar" (hereafter US), had a narrow clientele of urban studies majors who viewed local studies as pre-professional experiential learning and were committed to a career in urban studies. The paper will consist of a series of hypotheses concerning the problems involved in operating a local studies course, giving particular attention to the manner in which these problems differ with the type of course being taught.

H1: There is no tendency for the fraction of students who select placements which differ little from things which they have done in the past to vary with the type of course.

At times local studies courses are criticised for offering credit to students for doing things which they would do on their own in the absence of a course. For a small percentage of the students in HUM 51

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and US this was true. Indeed some students took HUM 51 in order to rationalize participation in an activity which had already captured their interest. Students in US already had a strong commitment to work in the areas where placements were secured, but, at the recommendation of their advisors, were easily persuaded to consider imaginative but new placements rather than placements in areas where they had already worked.

H2: The vocational component of interest, and the vocational consequences (in terms of suggesting future job placements), is almost as large for the HUM 51 course as for the US course.

Obviously many of the students taking US in their senior year later find employment in the same organization (or a very similar organization) to that in which they are placed. But it was also true that many of the HUM 51 students continued to work in some capacity with organizations which were similar to those in which they were placed. The vocational component of the experience in HUM 51 is reduced because students are generally in their sophomore year, and this makes the degree of vocational impact which I have observed quite remarkable.

H3: Students are better able to abstract from their experience in a given organization to general rules of behavior in society when they are placed in a large organization and when their personal commitment to the goals of the organization is not very strong.

Students in HUM 51 often became involved in small organizations with a single purpose that evoked strong commitment from the student. In such cases the students often identified so strongly with the personalities of a few individuals (usually leaders of the organization) that they were unable to analyze the organization in the context of the larger society. Participation in the organization becomes an end in itself with such students and the nature of the learning process changes. This problem is avoided, in part, in US by placing students in a narrow range of organizations (all concerned with a few common urban problems) and allowing students to debate the alternative answers which their organizations have to the same problem. This places the individual organization in a more general context of problem-solving.

H4: Placement of students in large organizations involves a process of demonstrating ability to perform that is more difficult for a non-professional student body.

It is possible for a good student to open additional opportunities for succeeding students in a large organization, and conversely a poor student may "poison the well." In the US program the students are all seniors and have a common base of training which virtually assures that they can be very useful to the organizations. Initial favorable experience with these students often leads to requests for further placements. In the HUM 51 program there is sometimes a problem which arises because students secure placements which might require skills that they do not have. This may create a dilemma for the instructor if the organization offering the placement has high expectations; and/or is promising as a source of future placements; or has provided outstanding placements in the past.

RELEVANCE REVISITED

Kim McCarthy*

Local studies and experiential learning programs have traditionally afforded students with an alternative to more conventional undergraduate course offerings. Initially such programs were conceived in response to student demands in the late sixties for a "relevant" educational experience, brought about by a concern with social injustices and unethical American military intervention in Southeast Asia.

Ten years later, Vietnam is over and student disillusionment with the American political process has curbed interest in social activism. Students may still be demanding "relevance" in their educations, but the focus of that relevance has changed from a social to vocational perspective. "Relevant" has come more and more to mean "marketable."

This is not to suggest that all local studies or experiential learning courses are strictly vocationally oriented. However, it is common for experiential courses to include an internship component as an opportunity for interaction with the community or the near-at-hand. With regard to student motivation, such courses have increasingly come to be viewed as opportunities to compile a list of impressive additions to resumes or graduate school applications.

Students frequently encounter a vicious cycle in the pursuit of post-graduate employment. They have spent four years worth of time and energy "getting an education," but one of the first questions a prospective employer inevitably asks is, "What experience have you had?"

Certainly internships provide a healthy (and necessary) combination of academic course work and actually "learning the ropes." In addition, invaluable contacts and future job opportunities can be part of the intern experience, particularly if the student intends to remain in the community for post-graduate employment.

Yet if the vocational aspect of such courses proves to be their principal drawing card among students, what can the classroom have to offer? If a purely vocational focus comes to dominate the classroom, students are limited by a one-way perspective and the community is not being served, but exploited. In an attempt to coordinate classroom objectives with internship responsibilities, the university can overlook goals of the agency in favor of short-range student interests.

In this regard, the interplay between local studies and experiential learning becomes particularly important. Facing one of the bleakest employment outlooks in years, students are perhaps finding it difficult to relate to anything not seen as a tangible boost to the employment outlook. However, local studies programs, in focusing on the near-at-hand, can provide a much-needed balance to this semi-hysterical preoccupation with post-graduate employment.

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* GW senior; coordinator of field-placements for our sophomore course.

In emphasizing the link between self and surroundings, local studies can explore the philosophical and ethical implications of what one is likely to find when interacting with the community. Thus, a recognition of the shift in student perspectives can be coupled with a classroom counter-balance to ensure that those under the proverbial microscope are being served as well as studied. In this way the university can continue to establish a viable and constructive student perspective, as well as a healthy relationship with the community that is truly give and take.

It is still a valid assumption that course work drawing upon direct experience enriches student motivation to learn; the impetus for that motivation has shifted from social to vocational. It is the university's role to remain responsive to student concerns, but a sole emphasis on vocational considerations provides little more than a service function, which neither is nor should be the focal point of local studies or experiential learning programs.

Presumably, the "relevance" to be gained from such programs should extend to areas of educational and personal experience that lie beyond any specific course requirements. By maintaining an interplay between local studies and experiential learning programs that balances social and vocational considerations, students can continue to receive the full benefits of a "relevant" educational experience.

LOCAL STUDIES AND EXPERIENTIAL LEARNING

Pamela Lawrence*

How useful is the tie between local studies and experiential education? Before one can evaluate the merits of interrelationship, one must understand the nature of each separate part.

Local studies is the examination of subjects or locations near at hand. It provides a student with knowledge of his/her background and where he/she came from. (In the case of a New York student at GW, it provides a grasp of where the individual is now.) Regardless of the subject matter, local studies hold true to form. They study, not do.

Experiential education, on the other hand, is learning through experience, not analysis. While this does mean that a person will be involved in some aspect of his/her local geographic situation, it does not mean the experience must be local in nature. For example, a student working for Congressman X is involved in experiential education, but not in local studies. (This is obviously more of a problem here in D. C. than in other places, but I would contend that a student working in East Podunk in the State Office of Consumer Affairs is not involved in local studies either.)

* GW graduate; formerly field-placement coordinator for our sophomore field-study course.

Each approach alone has its weaknesses which can best be shown by an example from my own schooling. I wrote a paper on the cultural history of Le Droit Park, a local neighborhood. This certainly would qualify as a local study. I employed both primary and secondary sources, but I never toured the neighborhood or interviewed any residents. The paper was a success and I learned a great deal about the origins of Le Droit Park. However, when I recently toured the area I was shocked to find how totally inaccurate my sources and my paper were in describing Le Droit Park today. This clearly points up the limitations of book learning. Had I taken an experiential approach, my descriptions of Le Droit Park today would have been accurate because I would have been working with local residents in the neighborhood itself. However, I never would have gotten the accurate historical descriptions without the original prospectus and other written data. My historical data would have been only as good as the memories of the people I interviewed.

All this leads me to conclude that the most successful method is one that employs the benefits of both local studies and experiential education. This approach enables students to categorize the historical and analytical data as well as test the theories by working in their own neighborhood. It allows students to test the theories they learn in the classroom or through analysis of historical matter by applying them to real-life experience. Only with classroom study and practical experience going hand in hand can a student reap the benefits of interrelation.

III. SUMMARY OF SMALL-GROUP DISCUSSION

There were comments throughout the workshop as to the vagueness of the terms "experiential learning" and "local studies," and no consensus as to how one term might relate to the other. Many of the discussants were untroubled by the vagueness, and spoke as if the terms were more or less interchangeable with one another and with the idea of non-traditional learning. Many of them said or assumed that experiential learning was learning that began with the individual experience of the learner and arrived at abstractions in relation to that experience (in congruence with the model of learning described by Prof. Wald). Experiential learning was sometimes defined as a simple negative, as learning taking place outside the classroom. It was sometimes represented as coterminous with learning itself, in terms of which classroom learning became a subcategory. Several participants said that they felt "local studies" to be at best a negative, a term designating studies that were not national or global in scope. Historians seemed most at ease with the term. For them it denoted small-scale studies of family and community, of the kind described by D'Ann Campbell. For a few of the participants, and for John Badgley, the idea of "local studies," like the idea of "experiential learning," represented study and learning in the round. Understanding of the immediate, they felt, was the ground for understanding of the remote.

In one discussion group there was a sharp exchange about the virtues of non-traditional learning. Some members argued that the excitement about local studies was a fad. There was at present a false sentimentality about the immediate community and about self-fulfillment, they said. The sentimentality hides what is often a retreat from the complexities of national and international affairs. Advocates of local studies and experiential learning tended to blur essential distinctions and to be intolerant of those who differed with them. The differences between liberal and vocational studies, for example, were fundamental. Vocational studies prepared one to be a useful contributor to the established order, in many respects a dreary business. Liberal studies taught one to regard such usefulness from a certain distance. The tradition informing liberal studies taught one to be wary of sentimental notions, to expect to find within sentimentalities a nest of ironies.

Other members of that group argued that liberal studies reinforced a kind of provincialism, as presently taught. Study of the liberal arts was a way of qualifying for the upper reaches of the social establishment. It prepared for success rather than for self-fulfillment. Distinctions between liberal and vocational studies had their beginnings in distinctions of social class. Most of the means for bringing study closer to immediate experience could be represented as vocational in nature, and were ordinarily excluded from the arts and sciences. Creative writing is, of course, an attempt to bring something like the totality of individual experience to consciousness. The current interest in film-making is (among other things) an attempt to bring art and consciousness closer to experience. Experimental theater has that same characteristic. Finally, one's vocation in some considerable degree reflects and determines one's choices and values. The traditional distinctions between liberal and vocational studies are oversimplifications.

Non-traditional learning helps us get closer to the complexities of the modern condition. Our western tradition undervalues the immediate locale.

The sharp exchange within that group highlighted fundamental issues at stake in workshop discussions, of the same kind that were debated in the plenary session devoted to Mr. Badgley's presentation. Most participants were familiar with those issues, and had them in mind as they reviewed issues relating to non-traditional education for liberal arts students at conventional institutions. Many of them identified with the traditional view of the liberal arts but saw a need, given decreased enrollment in the humanities, for experiment with non-traditional education. Others, identifying with the non-traditional view of the liberal arts, but housed at conventionally structured institutions, were preoccupied with finding means for protecting themselves while undertaking such experimentation. All of the participants were concerned with the need to revivify the humanities. One participant commented that the workshop was unusual in that it brought together so many people who were "actively engaged in fully living their professions as educators."

Much of the conversation had to do with practical matters. All discussions included review of faculty interest in non-traditional education. It was agreed that the young professor should be aware that his future was in the hands of his academic department, and that he would be rewarded according to his contribution to a particular discipline, especially through research-oriented publications. The older professor with tenure could undertake non-traditional teaching with relative safety. One participant reported success in the "conversion" of senior professors by means of sending them bright students interested in non-traditional projects.

The talk these days is of "faculty development," as a response to the fact that faculty turnover among individuals with tenure is so low, and that therefore there is the danger of reduced professional interest and commitment among the comfortably secure professoriate. Faculty development programs might choose as one emphasis a review of the feasibility of non-traditional education at their institutions. One participant was not optimistic about the outcome of such a review. The individuals involved have all been trained within a discipline, he remarked. They see their careers in terms of that discipline. He said that his hope lay with individual "mavericks" who were willing to see their careers in an unconventional, extra-disciplinary way. With the institution interests come down, finally, to the department, so there's small hope there; the individual maverick must, of course, pay his dues to his department, but he can then go on from there. Perhaps the most that can be hoped for, he concluded, was a gradually increased interest in such maverick behavior.

There was no consensus as to how non-traditional education suited the contemporary undergraduate student. Some argued that non-traditional education was in vogue because the students were now so poorly prepared. Perhaps, they said without too much hope, non-traditional courses can increase student motivation to learn by catering in creative ways to what little the student knows. If one can get from narrow self-interest

and job-interest to broader concerns by non-traditional means, then we should make the attempt. Others argued that non-traditional courses were better suited to the superior student. The good student can tolerate the ambiguities of relatively unstructured learning; the average student, especially now, seems to want carefully structured courses with certain outcomes. Most participants seemed to feel that it was too early to decide that issue.

WORKSHOP PARTICIPANTS

Attending From Other Institutions

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